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CHAPTER II

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DESCRIPTIVE ACCOUNT OF SRUTA RITUALS

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(A) RITUALS OF HAVIR-YAJÑA SAMSTHA1. DARSĀPŪRNAMĀSA

The word Darsāpūrnamāsa is a compound word consisting of 'Darsā' (meaning of the time when the moon is seen only by sun on amāvāsyā) and 'Pūrnamāsa' (the moment when the moon is full).<sup>1</sup> Darsā is performed on new-moon day and Pūrnamāsa on the full-moon day. The importance of Darsāpūrnamāsa lies in the fact that it is the 'Prakṛti' of all other 1stis,<sup>2</sup> and is performed with a desire for rain<sup>3</sup> and heaven.<sup>4</sup>

The yajamāna performs it on the pratipad if he has observed fast (i.e. rules and regulations) on the full-moon day. The observance of fast and performance of rituals can be carried on the pratipad also.<sup>5</sup> Adhvaryu or the yajamāna performs the rituals of agnyanvādhāna.<sup>6</sup> On this day the yajamāna has to act upon some rules.<sup>7</sup> After agnyanvādhāna the yajamāna may or may not get his hair and moustache shaved excepting the sikhā.<sup>8</sup> The yajamāna stands at the back of the ahavanīya and touches water reciting "agne vratapate" (VS.1.5) etc. or "idamaham" (VS.1.5) etc. and takes a vow to speak truth. The yajamāna and his wife, in the evening of the previous day, optionally, observe fast or take fruit and forest herbs.<sup>10</sup> When the morning-agnihotra has been performed, the yajamāna chooses Brahmā rtvik with "Vācaspati yajñam gopāye" etc.<sup>11</sup> and Brahmā goes to take his seat. He looks at his seat and reciting "ahe" etc. takes it.<sup>12</sup> After performing some of the rituals Brahmā gives his consent (to Adhvaryu) to bring a pot full of water. Adhvaryu brings the pot silently and places it to the north of the

āhavaniya reciting the mantra "kastva" etc. (VS. 1.6). He spreads kusa around the āhavaniya, gārhapatya and daksīṇāgnyā <sup>13</sup> fires, and yajña pots viz. sūrpa and agnihotra havani, sphya and kapāla, samyā and the skin of black antelope, ulūkhala and mūsala, dṛṣṭad and upala, are arranged either by Adhvaryu or the yajamāna. <sup>14</sup> Adhvaryu restrains his speech after taking sūrpa and agnihotra havani with the verse "karmane vām" etc. (VS. 1.6). <sup>15</sup> He goes to the cart standing to the west of gārhapatya and reciting 'viśnu-stvā' (VS. 1.9) etc. boards its right wheel <sup>16</sup> and takes rice grains from it. Then he comes down the cart reciting 'dr̥m̥hantam' (VS. 1.11) etc. and places them on the back side of the gārhapatya-agni. <sup>17</sup> Now, he prepares two pavitras (each consisting of two kusa blades) which are equal in length (i.e. prādesa pramāṇau karoti : Vidyādhara) and are with pointed tops. They should not be 'anantar-garbha'. <sup>18</sup> Adhvaryu takes the skin of black antelope with the verse 'śarmāsi' (VS. 1.14) etc. <sup>19</sup> and having shaken the dust out of the antelope skin places it with 'adityastvak' etc. (VS. 1.14) etc., so as to its neck towards the west. He places ulūkhala upon it <sup>20</sup> and puts the havis-grains into the ulūkhala. Now, Adhvaryu and the yajamāna give up the vow of holding silence. <sup>21</sup> Then the rice is pounded and freed from the husk <sup>22</sup> with 'prāpūtam' (VS. 1.16) etc. Adhvaryu pours out the rice grains out of sūrpa and places them into idāpatri and recites 'devo vah' (VS. 1.16) etc. Now happens the grinding of rice which is accompanied by the arrangement of kapālas. <sup>23</sup> Adhvaryu and Agnidhara bake two purodāśas for agni, and agni-soma, simultaneously. <sup>24</sup> The purodāśas are prepared from the rice flour. Upon the daksīṇāgnyi as much anvāhārya is

prepared with which the four *ṛtviks* are satisfied after consuming it.<sup>26</sup> The ritual of preparing the *Vedi* is performed by *Adhvaryu*. After performing some other minor rituals he performs 'Patni-sannahanam' ritual. In this ritual he (*Devayā* : *Agnīt*) girds a *muñja* cord round the waist of the *yajamāna*'s wife.<sup>27</sup> It is girded over or under her garment. It contains three strands and while it is being girded *Adhvaryu* recites 'ādityai rāsnāsi' (VS 1.30) etc. He asks the wife of the *yajamāna* to see her reflection in the liquid clarified butter.<sup>28</sup> This ritual is known as 'udvāsanīya'. *Adhvaryu* cleans the ghee with the help of *pavitra*. With the mantra 'tejo asi' (VS. 1.31) etc. either *Adhvaryu* or the *yajamāna* looks his reflection in the ghee.<sup>29</sup> Sprinkling on the 'idhma', *vedi* and 'barhīsa' is done and rest of the ghee is thrown at the roots of the 'barhi' by *Adhvaryu*.<sup>30</sup> Three encircling sticks of any of the following trees : *palāsa*, *vikāmkata*, *kārṣṇarya*, *bilva*, *khadira* and *udumbara* are placed by *Adhvaryu* in the middle i.e. west of *Āhavaniya*, to the south and to the north respectively.<sup>31</sup> These sticks should be of an arms length.<sup>32</sup> There are other preliminaries also, which belong to *Darsapūrnāmāsa* sacrifice. When these preliminaries have been performed, actual performance of the sacrifice starts.

The sacrificer presses down the earth with his feet - thumbs uttering the name of his enemy.<sup>33</sup> *Hota* recites fifteen kindling verses and at the same time *Adhvaryu* follows him by laying down the kindling woods<sup>34</sup> and airs the *Āhavaniya* fire three times with the help of bunch of *kusa*.<sup>35</sup> He gives a ghee-oblation

with the sruva and second oblation with juhū. Now Adhvaryu chooses <sup>37</sup> Hota (in the form of fire) reciting a verse. Adhvaryu speaks the names of three ḍāsīs, or more than three if known to, belonging to the yajamāna's gotra, or of the purohita if the yajamāna happens to be a king, while choosing the Hota priest.<sup>38</sup> In case of uninitiated kṣatriya, vaisya, names are always spoken from <sup>39</sup> the gotra of purohita. 'Manuvat' can be said for all types of yajamānas.<sup>40</sup> It means that in place of names of the ḍāsīs 'manuvat' can be said. The name of Hota can be spoken loudly as it could be heard or in whispering tone (upānsu).<sup>41</sup> After selection, Hota touches Adhvaryu and Agnidhṛta from their shoulders.<sup>42</sup> After some of the rituals five prayāja-offerings of ghee are offered either by sitting on one place, or on different places. When the fifth offering is offered, the yajamāna says "na tasya kiñcana <sup>43</sup> yo" etc. Now, two other offerings are offered. One of them is offered to agni which consists of puroḍāśa, and ājya oblation to agni and soma. Second oblation consisting of puroḍāśa is given to agni and soma on the full moon day (Pūrnimā).<sup>44</sup> Now an offering viz. svistakṛt is made to agni. Adhvaryu from the first half of puroḍāśa breaks a piece and puts it on the barhis. He gives ida to Hota. The ṛtviks and the yajamāna eat the portion of puroḍāśa and idā respectively.<sup>45</sup> They purify themselves with pavitras reciting the verse 'sumitriyā na' etc.<sup>46</sup> Now, the fee in the form of <sup>47</sup> Anvāhārya is given.<sup>48</sup> Anvāhārya, puroḍāśa etc. and havi are taken out near utkara.<sup>50</sup> Adhvaryu gives anuyāja-offerings in the eastern side of the fire ending the process towards western side.<sup>51</sup> Then the sūktavāka ceremony is concluded in which prosperity for

the yajamāna is desired.<sup>51</sup> Now one blade of Kusa is taken out of the bundle and rest of the bundle is thrown into the āhavaniya fire by Adhvaryu with hand and not with the help of wood etc.<sup>52</sup> Yajamāna's portion of idā is also thrown by Adhvaryu if the former has left the sacrificial place.<sup>53</sup> But, if the yajamāna is a kṣatriya or a vaisya, his portion will be thrown by the Adhvaryu in all conditions.<sup>54</sup> Now 'samsrava homa' for all gods<sup>55</sup> is performed. Hotā takes the veda-bunch, Adhvaryu takes juhū and sruva, Agnihṛta takes ājya-asthālī and they go to the gārhapatya to offer the 'Patnisamyāja'-oblations.<sup>56</sup> All the rituals pertaining to the 'Patnisamyāja' are made in a low voice. Then four upāniṣu offerings of butter are made in the gārhapatya-fire for soma, tvastr,<sup>57</sup> wives of the gods and agni-grhapatni.<sup>58</sup> Adhvaryu offers two oblations<sup>59</sup> to agni and sarasvati, one each, reciting the verses 'agnaye' (VS. 2.18) etc. and 'sarasvatyai' (VS. 2.20) respectively, in Dakṣināgni. Then he offers two pīṭalepa offerings.<sup>60</sup> Now come other minor rituals. Wife of the yajamāna opens the knot of the veda-bunch and the yoktra.<sup>61</sup> Hotā spreads grass of veda-bunch starting from the north of gārhapatya and ending at the eastern end of vedi.<sup>62</sup> Kusa is thrown into āhavaniya fire.<sup>63</sup> Adhvaryu throws the waters inside the vedi<sup>64</sup> and performs some other small deeds. Yajamāna washes his face with the water of the full-pot.<sup>65</sup> Yajamāna walks three steps which are called viṣṇu steps.<sup>66</sup> He looks at his idā portion, at veda-bhūmi, to the east, at the āhavaniya fire and at the sun. He sits behind the vedi and reciting a mantra desires for āśis and at the end of verse recites the name of his son.<sup>67</sup> He gives up the 'vrata'<sup>68</sup> and then he eats his share of the idā.<sup>69</sup> Finally Adhvaryu orders the yajamāna by saying 'Brāhmaṇam Tarpayitavai', and he gives food to Brāhmaṇas.<sup>70</sup> Thus end the rituals of the Darsapūrṇamāsa sacrifice.

## 2. PINDAPITR-YAJNA

Pindapitr -yajña aims at paying homage to the Pitrs. Scholars are of the different views whether to consider Pindapitr-yajña a part of Darsapūrnamāsa. Even the ancient people had different and varying thinking about the said problem. Jaimini considers it independent from Darsapūrnamāsa.<sup>1</sup> According to Satapatha Brahmana, the second half of the day belongs to manes;<sup>2</sup> hence it is performed in the second half of the day. Kātyāyana takes it as a part of Darsa.<sup>3</sup> Karka is also of the same view. Devayājñika paddhati also recognizes it as a part of Darsa<sup>4</sup> which is performed in the second half of the day of amāvasyā.<sup>5</sup> Offering of rice-balls to the manes is the main feature of this rite. The rice are cooked upon the southern fire. Similarly oblations are given in the Dakṣināgni and not in the āhavaniya. And, all the rituals pertaining to this rite are performed having mouth towards the South.<sup>6</sup> Adhvaryu spreads kuśa around the Dakṣināgni and arranges sacrificial pots one by one.<sup>7</sup> Winnowing of rice is done only once. Caru-obloration is given with the help of meksaṇā reciting two verses (VS.2.29) and having made the oblation Adhvaryu puts the meksaṇā also in the Dakṣināgni and with sphya draws a line to the south or west of the Dakṣināgni.<sup>8</sup> He takes a burning brand from Dakṣināgni and places it to the south of the line. He cuts the kuśa with a single stroke and spreads it along the line and places three pindas upon the same (line)<sup>9</sup> for the father, grandfather and great grandfather (of the yajamāna) reciting the name of the yajamāna and his gotra. Adhvaryu recites the verse 'Atra Pitaro' (VS.2.31) etc. Then he comes to the front side of pindas and recites 'amīmadante' (VS.2.31) etc. He recites six mantras (VS.2.32) and

takes the position as if he were doing 'namaskāra'. Now with the verse "pitadvā" (VS. 2.32) etc. places three threads (one thread for each; on each of the pindas Īrṇa (wool) can be used in place of threads. If the yajamāna has crossed the age of fifty then he can place the hair of his chest in place of threads.<sup>12</sup> Hem of a garment may also be placed in place of threads.<sup>13</sup> Adhvaryu pours water near pindas<sup>14</sup> with the verse 'ūrgama' etc. He places the pindas in the sthālf and the yajamāna smells them.<sup>15</sup> Now Adhvaryu respectively puts kusa and ulmuka into the fire.<sup>16</sup> If the wife of the yajamāna desires to have a son, she should eat the middlepinda - offered to the grandfather.<sup>17</sup>

The sacrificer, whose father is alive, should not perform this rite.<sup>18</sup> In support of it Kātyāyana has given the view of Jatukarnya and Sruti.<sup>19</sup> But, it seems as if he has only tried to raise a fear in the heart of the opponent by referring to the Sruti, because he has not given the exact reference as to where that occurs.

3. SANNAYYA IN THE DARSHTI

Next to Pindapitryajña day start the rituals of sānnāyya. The first ritual of the sānnāyya in Darshti is performed by Adhvaryu. He cuts a branch either of palāsa or of samī tree reciting the verses 'ise tvā' or 'ūrje tvā' (VS.1.1). In place of <sup>1</sup>ūrjetvā 'Sannamayāmi' can be spoken. Then the yajamāna takes a vow with the mantra 'agne vrata pate' etc. (VS.1.5). Adhvaryu takes the branch and reciting 'vāyavastha' (VS.1.1) etc. touches the six calves of the six cows belonging to the yajamāna. The calves are touched after having taken to their respective mothers. <sup>3</sup> Adhvaryu disconnects one of the cows from her calf and touches her with a branch. Now the sānnāyya (i.e. adding curd to fresh heated <sup>4</sup>milk) meant for Indra or Māhendra is prepared. Either to the east of dhavaniya or of the gārhapatya Adhvaryu places that branch (=upavesa). Now pavitra is tied with the branch. Sānnāygañi performs Agnihotra on the amāvāsyā night and pratipada day with barley, not with Payas. <sup>5</sup> When the agnihotra has been performed Adhvaryu speaks to the non-śūdra person <sup>6</sup>"upasrstan prabṛūtāt". Adhvaryu takes the sthāli and places it in the gārhapatya. The non-śūdra person milks the cow. Adhvaryu asks him 'kāmadhukṣa' (VS.10.13). The milker says "mūmgāmāmiti." and Adhvaryu recites the verse 'sa visvāyuh' (VS.1.4). Thus each cow is milked reciting one mantra at every time. When the three have been milked others cows are also milked. Now Adhvaryu puts some water into the milking pot and after washing it puts the water into the sthāli, containing the milk, upon the fire. Some curd is added to the milk and the sthāli is placed in a sikya.

In the pratipada morning 'a-sannāyyāji' offers eight <sup>8</sup> kapāla-purodāsa to Agni and twelve-kapāla purodāsa to Indrāgni. After the oblation of ājya, in the morning, milk is milked in a pot other than that of used in the evening. At the end of the sūktavāka, the branch along with the prastara is thrown into the āhavaniya fire. Other rituals are performed like those of pūrnā-masa. Somayāji proceeds with the offering of the curdled milk.<sup>9</sup>

4. DĀKSĀYANA YAJÑA<sup>1</sup>

Dakṣayana is performed with a desire to have children, animals, grains and fame. On the pratipadā morning (after pūrnāmāsi), two offerings viz. puroḍāśa for agni and curd for Indra, are prepared.<sup>2</sup> On the pratipadā morning (after amāvāsyā), an offering of puroḍāśa is made for agni and another offering of payas to Mitra-varuna.<sup>3</sup> Adhvaryu milks for the preparation of sānnāyya. Vājin is prepared and is put in a pot and the pot is placed in the ut-kara; not in the vedi. After putting the kusa blades of prastara into the agni, or after 'srugvimocana-karma', vājinayajña is performed. Adhvaryu puts vājin into the juhū and gives a call to Hotr for reciting the Invocatory verse for the vājin. Reciting four mantras (VS.6.19: 1,2,3,6) vājin is thrown into four sides and reciting two mantras (VS.6.19: 4,5) into the agni and to the east, respectively. Rest of the vājin is drunk by Hotr, Adhvaryu, Brahmā, AgniIndra and the yajamāna, respectively. The yajamāna can drink first of all but in this case he will have to drink, also, after the rtviks have drunk.<sup>5</sup>

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5. ĀGRAYĀNA

Āgrayana iṣṭi, which is also known as Navānnesti<sup>1</sup>, is performed on amāvāsyā or pūrnimā<sup>2</sup> in autumn and spring with fresh grains.<sup>3</sup> In this iṣṭi first oblation of puroḍāśa, baked on twelve kapālas, is offered to Indrāgnī.<sup>4</sup> Food prepared from fresh grains is eaten only after this iṣṭi. In the autumn and spring, offerings of rice and barley are given, respectively. Second oblation of caru is given to visvedevas<sup>5</sup>, which is an upāṁsu offering. Offering of payas can also be given to visvedevas.<sup>6</sup> Third offering of puroḍāśa, baked on one kapāla is given to Dyāvāprthvi which is also an upāṁsu offering. Ājya oblation can be given to Dyāvāprthivi, in place of puroḍāśa.<sup>7</sup> Taiśvadeva-caru can be prepared from fresh or old rice. Similar is the case in using barley.<sup>8</sup> Food, cooked on daksināgni, if the yajamāna has not begun performing the new and full moon sacrifice, is given along with some largesse to four brāhmaṇas.<sup>9</sup> The āgrayana iṣṭi can be performed by offering syāmāka-caru to Soma<sup>10</sup>.

6. AGNYĀDHĀNA

Agnyādhāna is performed on the new-moon day.<sup>1</sup> First of all the yajamāna should observe fast on the day, next to which agnyādhāna is to be performed.<sup>2</sup> The sheds (agnyāgāra) are prepared for gārhapatya and āhavaniya fires.<sup>3</sup> Yajamāna gets his hair and beard shaved, excepting śikha.<sup>4</sup> Yajamāna and his wife wear (earlier) unwashed kṣauma clothes which are given to Adhvaryu as gift at the end of ādhāna.<sup>5</sup> The gārhapatya fire is obtained from friction (arani-manthana) or from the house of a Vaiśya or from the frying-pan or from a kitchen.<sup>6</sup> At the time of setting of the sun the yajamāna sits to the east of āhavaniya-gāra and reciting "devāḥ pita-<sup>7</sup>reh" etc. calls for gods and rānes. He enters the āhavaniya shed through the eastern door and his wife enters through the southern door of the gārhapatya-gāra.<sup>8</sup> Adhvaryu gives two asvattha-aranis to the yajamāna<sup>9</sup> and after sun set he asks the yajamāna to hold silence until the pūrnāhuti. After sun set Adhvaryu optionally, ties a he-goat inside the gārhapatya-shed and the next morning this he-goat is given to Ṛṣiḍhra as gift.<sup>10</sup> Adhvaryu places four pots full of rice, on the red skin of anaduha (ox).<sup>11</sup> Then the rice are cooked on the gārhapatya and Adhvaryu places the rice down from the fire and puts ghee into it.<sup>12</sup> The asvattha-aranis are put into ghee and after wetting they are put into the fire reciting three verses (VS.3.1-3). The boiled rice (odana) are given to four priests to eat.<sup>13</sup> When the priests have eaten the rice, Adhvaryu asks 'rādhastte brahmaudanah' to the yajamāna. Now the yajamāna gives gifts of their choice to the ṛtviks.<sup>14</sup> On the night of first day, yajamāna, along with his wife, keeps awake and have the fire ever alight<sup>15</sup> (with the help of pieces of wood or cow-dung). In the morning this

fire is placed to the south of gārhapatya. Adhvaryu digs out the earth from the spot where the fire is to be set up, and performs other rituals also. 'Agni-manthana' ritual is performed either before or after the sun rise.<sup>16</sup> A horse is made to stand to the east of the gārhapatya fire and Adhvaryu churns the fire out.<sup>17</sup> After the production of fire, the yajamāna gives him a gift.<sup>18</sup> The yajamāna airs the fire with his mouth reciting 'prānamamṛte dadhe'<sup>19</sup> and inhails the same (fire).<sup>20</sup> Now start the rituals of gārhapatyādhāna. This burning fire along with wooden sticks is placed on the heap of wood in the gārhepatya hearth reciting the verse 'bhūrbhuvah svah (V3.3.5). Adhvaryu (or Brahma) recites the rathantara-sāmans. Now a burning fire-stick is taken from the gārhapatya and is placed in the āhavaniya-hearth in such a manner that the smoke goes to the yajamāna's side.<sup>22</sup> After it Dakṣināgni and Sābhyaagni are set up.<sup>23</sup> The yajamāna asks the rtviks to gamble by staking a cow.<sup>24</sup> Having gone round all the fires the horse is set free.<sup>25</sup> The concluding offering of butter is offered to agni and which is followed by agnihotra-offering.<sup>26</sup> The yajamāna gives up the vow of holding speech by saying that he would give them a gift of their choice. After twelve days, or a month, or two months, or three months, or six months, or one year or just after the concluding oblation, Tāñ-havīṁsi oblations are optionally performed.<sup>28</sup> These are offered to agni in three forms. First eight kapāla puroḍāśa for agni-pavamāna;<sup>29</sup> secondly, eight kapāla puroḍāśa each for agni-pāvaka and agni-suci;<sup>30</sup> and thirdly, caru for aditi.<sup>31</sup> Then the largesse is distributed.

7. PUNARĀDHĀNA

Punarādhāna is performed by the yajamāna when the fires, previously set up, don't bring results in his favour.<sup>1</sup> The person who desires for kingdom (Rājya) or fame (yasas) can also perform it.<sup>2</sup> The yajamāna leaves the old fires and after three or four or five days or even after a year, when the fires were left, or on the very day re-establishes the sacred fires in the same way.<sup>3</sup> In place of wood kusa is used in this rite.<sup>4</sup> It is performed in Punarvaśa-nakṣatra or in rainy season or in the mid-day.<sup>5</sup> After the concluding offering five kapāla puroḍāśa is offered to agni, in place of Pavamāna iṣṭis etc.<sup>6</sup>

8. AGNIHOTRA

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Among other sacrifices of Havir-yajña <sup>1</sup> samsthā Agnihotra has its own place. It is an important rite. The time of its performance is after the sun set and just before the sun rise.<sup>2</sup> The yajamāna of Agnihotra is he, who has established sacred fires.

The yajamāna says 'Uddhara' etc. to Adhvaryu, in the evening as well as in the morning, when agnihotra is to be performed. The fire for āhavaniya-hearth is taken from the gārhapatya, and daksināgni is kept ever alight.<sup>3</sup> Kusa is spread around these three fires in this very order.<sup>4</sup> Sprinkling of water around the three fires is done.<sup>5</sup> Then a cow, whose calf is a male, is milked by a non-sūdra.<sup>6</sup> The milk is heated upon the burning coals of gārhapatya.<sup>7</sup> Agnihotra is performed after the sun set in the evening. Adhvaryu takes a samid<sup>8</sup> starts burning brightly, the first offering of milk is made.<sup>9</sup> The person, who desires for Brahmavarcas, offers first oblation reciting "Agnirvarca" etc.<sup>10</sup> Now he places the sruc on a handful of kusa grass (kūrca).<sup>11</sup> With the help of sruc second oblation of milk is given<sup>12</sup> and it is larger in quantity than the previous one. Now samid is put into the gārhapatya-fire. First oblation is offered into gārhapatya with the help of sruvā reciting the mantra "iha pustim"<sup>13</sup> etc. and second oblation is given in a low tone (upamsu).<sup>14</sup> Now two offerings of milk are made in the daksināgni.<sup>15</sup> The remaining (milk) is taken out of the sruc, with ring finger (anāmikā) and is licked twice.<sup>16</sup> Now all the remaining matter (dravya) in the sruc is taken out into the hand or a pot and the yajamāna licks it with tongue.<sup>17</sup> The sruc is filled with water and with this water four libations are offered on the earth.

8  
of Palāsa tree towards the āhavaniya fire. When the samid

The libations are meant for the gods, the fathers (manes), seven seers and agni. Now three samids are put into each of the three fires in the same order of their sprinkling.<sup>18</sup> Thus ends the evening-agnihotra.

Generally, morning-agnihotra, with a few exceptions, is performed in the same manner as the evening-agnihotra. However, following are the additional rituals of the morning-agnihotra.

Morning-agnihotra is performed just before the sun-rise.<sup>19</sup> The yajamāna walks around the gṛhapatya and takes his seat, there. His wife also takes her seat.<sup>20</sup> Yajamāna sips (i.e. ācamana) water with a mantra<sup>21</sup> whereas the wife sips without mantra. They withhold their speech. Now they give up the vow of holding silence and again sip water.<sup>22</sup> Sprinkling of Gṛhapatya, Daksina and Āhavaniya fires is done in the same order.<sup>23</sup> The word 'sun' is to be used in place of 'agni' in the morning-agnihotra-verse.<sup>24</sup> Oblations of various materials are offered for the fulfilment of different desires.

Agnihotra is performed by the Yajamāna himself or with the help of Adhvaryu can also be performed.<sup>25</sup> But on the full moon day and new moon day yajamāna himself should perform.<sup>26</sup>

9. CĀTURMĀSYA

The Cāturmāsyā<sup>1</sup> sacrifice consists of four parvans viz. Vaiśvadeva, Varuṇapraghāsa, Sākamedha and Śunāśīriya. Vaiśvadeva, the first of these, starts on the full moon day of the phālguna - month<sup>2</sup>. An offering consisting of twelve-kapāla purodāśa and caru is given to Vaiśvānara and Prajanya, respectively. Now the actual performance of the Cāturmāsyā (i.e. Vaiśvadeva parvan) starts. In the Vaiśvadeva; there are eight main offerings viz. i) eight-kapāla purodāśa for Agni, ii) Caru for Soma, iii) eight or twelve-kapāla purodāśa for Savitr, iv) Caru for Sarasvati, v) powdered caru for Pūṣan<sup>4</sup> (these five are always offered in all the four parvans<sup>5</sup>), vi) seven-kapāla purodāśa for Maruts, vii) Payasyā for all gods<sup>7</sup> and viii) one-kapāla purodāśa for Dyāvāprthivi. Three different bundles of sacred grass are tied up. Again these three are tied together making their one bundle.<sup>9</sup> After placing the material of oblations on the vedi, agni-manthana starts. Adhvaryu performs agni-manthana reciting three verses 'gāyatrena' (VS.5.2) etc.<sup>11</sup> The fire, produced through agni-manthana, is thrown into the āhavaniya with "bhava-tannah"<sup>12</sup> (VS.5.3) etc. Adhvaryu takes clarified butter (ājya) into the sthāli and with the help of sruvā (ladle) pours it into the āhavaniya fire with "agnau agni"<sup>13</sup> (VS.5.4) etc. In the vaiśvadeva parvan there are nine prayāja and nine snuyāja oblations. In this parvan either three samiṣṭa-yajus oblations, or only one, is also offered by Adhvaryu.<sup>14</sup> At the end of vaiśvadeva, (varuṇapraghāsa and sākamedha, each) the yajamāna gets, optionally, shaved. While shaving, Adhvaryu parts the hair of the yajamāna into three parts and with each of the three parts ties one kusa.<sup>15</sup><sup>16</sup> The yajamāna sings 'tryāyuṣa' etc. with proper accent and then shaving is done by

Adhvaryu. From the end of *vaiśvadeva* parvan and upto *avabhrtha* bath (which takes place at the end of *varunapraghāsa*), the *yajamāna* has to act upon some rules and regulations.<sup>17</sup>

Varunapraghāsa Parvan - Now start the rituals of *Varunapraghāsa* parvan. The *yajamāna*, on the full-moon day of the month of *āśādha*, performs *agni-manthana*.<sup>18</sup> On the previous day of full moon-day 'Karambha-pots' are prepared.<sup>19</sup> The number of these pots is one more than the members of the *yajamāna*'s family, but the minimum number of pots remains three in all conditions. Two effigies in barley paste, covered with wool of *śidhaka* (ram) representing a ram and a sheep are prepared.<sup>20</sup> Then two *vedis* are prepared in front of the *āhavaniya*.<sup>21</sup> The first five offerings which were given in *vaiśvadeva* are also given here. In addition to those, twelve *kapala puroḍāsa* to *Indrāgni*, offering of *Payasyā* to *Varuna* and *maruts* and an offering of one-*kapala puroḍāsa* to *Ka* (*Prajāpati*)<sup>22</sup> is also made. The two effigies of a ram and a sheep are respectively thrown into *Māruti* and *Varuni Payasyā*.<sup>23</sup> The wife of the *yajamāna* is asked by the *Pratiprasthātā*, "How many lovers have you?" and she has to make an explicit reply or at least to hold up as many *Kuśa* blades as she has lovers.<sup>24</sup> The wife of the *yajamāna* places the *sūrpa* upon her head and with the help of *sūrpa*, either along with her husband or alone, offers 'karambha-pots' in the *dakṣina* fire.<sup>25</sup> During this ritual the wife of the *yajamāna* sits facing the west. *Pratiprasthātā* sits, holding *juhū* and *upbhṛta* in his hand. The effigies are exchanged into the *payasyās*,<sup>26</sup> and are offered.<sup>27</sup> After the last offering for *Ka*, *Adhvaryu* and *Pratiprasthātā* perform *sviṣṭakṛt* oblation and others.<sup>28</sup> Now the *yajamāna* and his wife enter the water for a bath without immersing their heads.<sup>29</sup> After bath they wear new clothes. After

coming back the yajamāna puts a samid into the āhavanīya with 'devānām samid asi' and his wife puts a samid<sup>31</sup>, silently on the gērhapatya<sup>31</sup> after which the largesse of this parvan is distributed.

Sākamedha Parvan : Sākamedha parvan is performed on the pūrnamāsi<sup>32</sup> and the day preceding to pūrnamāsi in the month of Kārtika. On the fore-noon of the former day Anikavati-isti is performed in which eight kapāla purodāsa is offered to agni-anikavat.<sup>33</sup> In the noon sāntepanīya-isti is performed in which caru is offered to the Marut-sāntapans.<sup>34</sup> In the evening grhamedhiya-isti is performed in which caru, cooked in milk, is offered to the Marut-grhamedhins.<sup>35</sup> After grhamedhiya isti, in the morning of pūrṇimā 'darvi home' is performed. Thereafter Kridaniya-isti<sup>36</sup> and Aditya-isti, are performed. In the Kridaniya-isti seven-kapāla purodāsa for Kṛidi-Maruts and in the Aditya-isti caru is offered to Aditi.<sup>37</sup> Having done agni-manthana Mahāhavis-isti is performed.<sup>38</sup> In this isti twelve-kapāla purodāsa to Indra and Agni, caru to Mahendra and one-kapāla purodāsa to Vaiśvākarmā is offered.<sup>39</sup> These three offerings are in addition to the first five offerings of Vaiśvadeva.

All the rituals of the Pitr-isti are performed in a low-tone voice.<sup>40</sup> It is performed by the yajamāna, alone.<sup>41</sup> In this isti six-kapāla-purodāsa is offered to the soma loving fathers.<sup>42</sup> The second offering consisting of Dhāna is offered to the pitṛs who sit on the sacred grass.<sup>43</sup> Third offering of 'Mantha' is given to the pitṛs those have been devoured by fire.<sup>44</sup> Now an offering is made for tryambaka-rudra. In this offering the number of purodāsas exceeds the total number of the yajamāna's family by one.<sup>45</sup> Purodāsas are put into a pot and a burning brand is taken out of daksināgni. Now, they go to the crossway and offer purodāsas with the help of a leaf of Palāsa.<sup>46</sup> After the offering, the remain-

ing purodāsas are thrown up in the air and the yajamāna catches them while they are coming back to the ground.<sup>47</sup> If he is unable to catch them up in the air, he touches them on the ground. Now they come back from the crossway without looking back and wash <sup>48</sup> their hands.

Sunāsīriya Parvan : Last but not least is the Sunāsīriya Parvan of Cāturmāseṣṭi. It is performed just after the completion of Sākamedha.<sup>50</sup> In addition to the five offerings of the Vaiśvadeva three more offerings viz. twelve kapāls purodāsa either for sunāsīras or for Indra-sunāsīra; <sup>51</sup> milk or barley for vāyu and one kapāla purodāsa for sūrya<sup>52</sup> are made and then the daksinā is distributed. The recipient of daksinā has not been indicated by any of the commentators except Devayājñikas, who prescribe it for a brāhmaṇa.<sup>53</sup>

10. NIRŪDHA-PASUBANDHA

Nirūdha-Pasubandha is the refined form of an animal sacrifice (i.e. of Agnisomiya Pasu) in Soma-yāga<sup>1</sup>. However it is the 'Prakṛti' of almost all the animal sacrifices. It is performed on any new-moon or full-day of the rainy season each year, till the yajamāna lives alive<sup>2</sup>. It is performed in (side) the house<sup>3</sup>. Adhvaryu, having offered the 'yūpāhuti' and taken the remaining ghee, along with carpenter (takṣaṇ), goes to the forest to cut a piece of wood for yūpa<sup>4</sup>. The tree is touched with a ghee-smeared sruvā reciting viśvāsya tvā<sup>5</sup>. Then the branch of palāsa or khadira or bilva or rohitaka tree is cut for yūpa<sup>6</sup>. 'Dyām malekhi' etc. (VS.5.43) is recited while the tree is falling on the ground. The carpenter cuts leaves etc. from the branch. Now Adhvaryu offers ghee-offering on the yūpa because the ritual is related to the yūpa<sup>7</sup>. But it is given upon the stump from where the yūpa was cut because it is indicated by the śruti statements<sup>8</sup>. The length of yūpa is three or four aratnis. Before the vedi is made, either one or five ājya-offerings are offered by Adhvaryu<sup>9</sup>. Now the vedi (for the animal sacrifice) is prepared. For cutting the animal's heart upon them, the Adhvaryu spreads palakṣa-branches on the bārhis<sup>10</sup>. Then a pit, equal to the one fifth of the length of the yūpa, is dug<sup>11</sup>. A handful kusas are placed upon the yūpa. With the barley-mixed-water yūpa is sprinkled and the rest of the water is thrown into the pit. Now the kusas, earlier placed upon the yūpa, are thrown into the pit and after some of the rituals the yūpa is fixed into the pit which is then filled up with sand (pāniṣu)<sup>13</sup>. Then a kusa cord consisting of three strands is tied around the yūpa<sup>14</sup>. A he-goat is touched with a blade of grass<sup>15</sup> reciting the verse 'hotā' (VS.21.43) etc. Then

16

the ritual of churning the fire is performed. The animal is tied to the *yūpa*. Then it is sprinkled with water reciting "adbhyastvā" (VS.6.9) etc. and rest of the water is thrown upon its mouth. An *udumbara*-stick is given to *Maitrāvaruna* by *Adhvaryu*. With the ghee-smeared *juhū* and *svaru* fore-head of the animal is touched. Taking a burning brand out of *āhavaniya*, *Agnidhra* makes three rounds either to the animal, *ājya*, *yūpa*, *samitra*, *cātvāla* and *āhavaniya*; or to *ājya*, animal and *samitra* only. The burning brand is thrown into the *āhavaniya*. Again that very burning brand is taken out by the *Agnidhra* and he goes to the north. He is followed by the animal. *Pratiprasthātā*, who follows them with two "Vapāśrapanīs" of the *kr̥ṣṇarya* tree, is followed by *Adhvaryu* who is further followed by the *yajamāna*. Afterwards *Adhvaryu*, having taken the fire brand from *Agnidhra*, places it in the *samitra*-shed. Then a blade of grass is thrown to the back side of the *samitra* reciting the verse "Varso varṣiyasi" (VS.6.11) etc. The animal standing on the blade is killed by *samitr*. After its killing *Adhvaryu*, *yajamāna*, *Pratiprasthātā*, *Agnidhra* come back and take their seats. *Adhvaryu* throws the rope (with which the animal was tied) and *vapāśrapanīs* into the *cātvāla*. The *Yajamāna*'s wife washes the vital limbs of the animal, and to the remaining water *Adhvaryu* and the *yajamāna* pour over the animal. *Adhvaryu* turns the face of the animal upwards and places a blade of grass (*kusa*) near its navel. Ghee-smeared sword is placed upon the *kusa* blade and it is cut along with the skin from the belly of the animal. The *kusa* blade, smeared with blood, is thrown into *utkara* and the *yajamāna* treads upon it. Now he takes out the *vapā* and places it on the *vapāśrapanīs*. Then the *Pratiprasthātā* washes it with water in the *cātvāla* and heats it on

the <sup>35</sup> *samitra* fire, and afterwards cooks it on the *āhavaniya* fire. The *vapāśrapaṇīs*, after *vapā*-offering, are thrown into *āhavaniya*-<sup>36</sup> fire. Henceafter the six priests, *yajamāna* and his wife sprinkle <sup>37</sup> themselves. Now *Adhvaryu* separates limbs from the animal's body. Some of the parts are cut in the *juhū* and some in *upabhrta*. The blood of the animal is thrown into a pit which is to the west of the *samitra* fire and the heart of the animal is placed on the *sūla* and is cooked on <sup>39</sup> *samitra* fire. Other limbs are cooked in a fire-pan (on the *samitra* fire). <sup>40</sup> Eleven *kapāla puroḍāśa* is offered to <sup>41</sup> *Indrāgni* or *sūrya* or *Prajāpati*. *Samitr* takes the heart of the animal from the *sūla* and places it upon the *avadānas*, and the *sūla* is not placed on the ground. *Adhvaryu* carries the animal parts and places on the *plakṣa* branches and *Pratiprasthātā* further cuts them. Having taken *Vasā*, it is mixed with *ājya* either with the help of <sup>44</sup> an (animal's) bone or with sword (*Kattāri*). Now 'vasāhoma' is performed which is followed by <sup>45</sup> *svistakṛt-yajña*. Rest of the *Vasā* is also offered as oblation. Rest of the limbs are also rubbed <sup>46</sup> by *Adhvaryu*. Now (four) offerings are offered to the wives of the gods with the animal's tail. Having performed *barhi-homa* all the *r̥tviks*, *yajamāna* and his wife go to the water (pond etc.) and they <sup>47</sup> take heart-*sūla* with them. *Adhvaryu* enters the water and burries <sup>48</sup> the *sūla* forcibly in its bottom (base). For the *karmāpavarga*-offerings the *yajamāna* gives gold, according to his capacity, to <sup>49</sup> *Adhvaryu*. <sup>50</sup>

11. SAUTRĀMANI

Sautrāmani is both an isti as well as a <sup>1</sup>pasubandha. Śatapatha Brāhmaṇa derives the word Sautrāmani from 'Sutrātām'<sup>2</sup>. Sautrāmani is not a soma sacrifice, it belongs to havir-yajña samsthā. Offering of surā is the distinguishing feature of this sacrifice.

Sautrāmani is performed by the brāhmaṇa who desires for prosperity or by a king who has been deprived of the kingdom and who wants to have his kingdom back, or by the person who has no cattle. Offering of caru for Aditi is given in the beginning as well as at the end of Sautrāmani.<sup>3</sup>

Having performed Aditi-isti, three samids are put into the āhavaniya. Agnihotra is performed on the first day morning. Now malted rice, malted barley and lājā etc. are purchased, and are brought to the hall. Purchased grains and vegetable substance (nagnahu) are powdered; rice and Syāmāka are cooked, scum of the two cooked is put into two pots in which there is powder of grains. This mixture is known as Māsara. Now the cooked rice and syāmāka are also added to this mixture; and it is taken into a big pot. This pot is placed - for three nights - in a pit which is dug in the sālā. Milk of a cow -destined to Aśvins - is milked and is poured on the first day and is mixed with the <sup>4</sup>power of malted rice. On the second day two cows -destined to Sarasvati - are milked, milk is poured and powder of malted barley is mixed in it. On the third day three cows - destined to Indra - are milked, milk is poured and in it powder of lājās is mixed.

Two vedis are erected. To the backside of these vedis, two 'khara' are prepared.<sup>7</sup> A pit is dug to the west of the khara, made on the southern vedi - and the skin of a bull is spread on the

pit upon which a Kārotara (= a sieve of bamboo) is placed, and the mixture from the big pot is poured on the kārotara which is collected in a pot. Now it is put into a palāsa-pot and is purified with a pavitra - made of the hair of cow and horse.<sup>8</sup> On the northern *vedi*, *Adhvaryu*, with a pavitra, made of the hair of goat and sheep, purifies the milk in a pot made of *vetasa* tree. Then he takes three payas-grahas.<sup>9</sup> Three surā-grahas are taken with the help of *sthālis* - made of earth.<sup>10</sup> The *yajamāna* touches the three payas-grahas at one time.

On the fourth day three animals viz. a reddish-white he-goat for *Asvins*, an ewe for *Barasvati* and a bull for *Indra*, are offered.<sup>11</sup> *Adhvaryu* and *Pratiprasthātā*, respectively, offer payas-grahas and surā-grahas.<sup>12</sup> Then the grahas are consumed, Payas graha-destined to *Indra* - is consumed only by the *yajamāna*.<sup>13</sup> The *yajamāna* offers an oblation of ghee into *dakṣināgni*. Gold is put into the water and with a pavitra the *yajamāna* and his wife along with *ṛtviks* wash their hands and mouths. In the animal offering an offering to *Vānapati* is made. Now a seat, made of *muñja*, covered with the skin of a black antelope, is placed between the two *vedis* so that its two legs are towards south *vedi* and other two towards north *vedi*.<sup>14</sup> The *yajamāna* sits on it reciting 'nigasāda' etc. (VS.20.2). Now, *Adhvaryu* places two rukmas of silver and gold respectively near the left and right foot of the *yajamāna*. The *yajamāna* places the golden rukma on his head and the silver one under his right foot. Now, *Adhvaryu* makes thirty two grahas from thirty two bulls' hoofs and takes the *vasā* of all the animals in a pot and offers it reciting one mantra for two oblations (VS.19.80 to 19.95). Then, *Adhvaryu*

17 touches the yajamāna reciting the verse 'Ko'si' etc. Reciting other mantras yajamāna touches other parts of his body. Now by some persons (servants etc.) the yajamāna (sitting on the seat) is lifted at first, upto their knee, then up to navel and then upto their mouths.<sup>18</sup> Then the yajamāna descends on the skin of a black antelope. Now the thirty third vasa graha is offered<sup>19</sup> and rest of the graha is eaten by Adhvaryu only by smelling. Now māsara-roti is thrown into the water.<sup>20</sup> Then the avabhrtha-bath takes place. Henceafter, the yajamāna puts samid, into the āhavaniya and gives an offering. For Mitra and Varuna milk is offered.<sup>22</sup> At the end of the sacrifice an animal is offered to Indra-Vayodhas.<sup>23</sup>

Thus end the rituals of the Gautramani as well as that of the sacrifices of havir-yajña samsthā.

(B) RITUALS OF SOMA-SĀMSTHĀ1. AGNISTOMA

Agnistoma - a soma sacrifice - is the prakṛti of all of its kind. Sacrifices are divided into Pākayajña Samsthā, Havir-yajña Samsthā and Soma-Samsthā. Soma sacrifices are performed after the performance of Darsapūrṇamāsa.<sup>1</sup> Agnistoma is an integral part of Jyotiṣṭoma and is performed in five days. During first four days preliminary rituals are performed and on the fifth day "pressing" rituals take place. In this sacrifice last chant is addressed to agni that is why it is known as Agnistoma. It is the most valuable and expensive sacrifice next only to the Agvamedha and the Rājasūya.

The prescribed time of its performance is spring (vāsanta).<sup>2</sup> The yajamāna selects either first four<sup>3</sup> or all the sixteen priests viz. Brahmā, Udgātr, Votr, Ādhvaryu, Brahmanācchamsin, Prastotr, Maitrā-varuna, Pratiprasthātr, Potr, Pratihartr, Āchāvāka, Nestr, Agnidhra, Subrahmanyā, Grāvastut and Unnetr.<sup>4</sup> Now the yajamāna along with his priests selects site where agnistoma is to be performed.<sup>5</sup> A 'vimit' or a hall is erected.<sup>6</sup> The cutting of yūpa takes place during the period assigned for the initiation ceremony. The yajamāna taking two aranis enters the hall and recites 'Idam agnāmā'<sup>7</sup> etc. The rite of initiation with water begins in the afternoon. A water pot (kumbha) is placed to the north of the hall.<sup>8</sup> The yajamāna gets his nails cut, and hair (except śikhā) and beard shaved. Having taken bath he goes towards the north-east<sup>9</sup> reciting 'udidā-bhyah' (VS.4.2) etc. and wears a kṣauma garment.<sup>10</sup> Pratiprasthātā consecrates the wife of the yajamāna, silently.<sup>11</sup> Ādhvaryu, after

'apsudikṣā' bakes an eleven kapāla purodāśa, for agni and visnu, to be used in Dikṣāniya-isti.<sup>12</sup> The yajamāna standing on kusa is anointed with butter of the cow, by ādhvaryu reciting 'mahinām payah' (VS.4.3) etc. The yajamāna stands to the east of the sālā and then rituals of dikṣā are performed upon him and his wife. After the performance of 'Mustikarana' ritual<sup>13</sup> the yajamāna holds silence. Ādhvaryu makes him enter the sālā.<sup>14</sup> The wife of the yajamāna also enters the sālā. She is made to enter by Pratiprasthātā.<sup>15</sup> Hence-after 'Udgṛabhana-homa' is performed.<sup>16</sup> Having performed the dikṣāniya-isti Ādhvaryu spreads two black-antelope-skins to the south of āhavaniya. The necks of these skins should be towards east and the hair to the upper side.<sup>17</sup> Then the yajamāna sits behind these skins kneeling his right knee which touches the ground.<sup>18</sup> Ādhvaryu girds the yajamāna with a (muñja) cord.<sup>19</sup> Pratiprasthātā girds the wife of the yajamāna either with mekhala or with yoktra.<sup>20</sup> The yajamāna makes a knot at the end of the lower garment. He wraps his head (with turban or diadem "mukuta" etc.)<sup>21</sup> and the wife, optionally, with net (jāla)<sup>22</sup> and the yajamāna ties a horn of a black antelope to the end of the garment.<sup>23</sup> He touches his fore-head, to the upper side of the right eye-brow, with this horn and then with the horn makes a line on the ground<sup>24</sup> reciting the verse 'susasya' (VS.4.10) etc. Ādhvaryu gives a udumbara-stick to the yajamāna who places it upon his right shoulder.<sup>25</sup> He comes in front of the āhavaniya and gives up the vow of holding silence<sup>26</sup> (taken during the mustikarana ritual) reciting the verses 'Vratam krūta' (VS.4.11) etc. Then the rtvīks cook the fasting food for the yajamāna, on the gṛhapatya fire and for the wife on the daksināgni.<sup>27</sup> Sitting on the skin of a black antelope, the yajamāna sips water and drinks

payas with the help of a kāmsya-pot<sup>30</sup> and the wife drinks in a tāmra (copper)-pot.<sup>31</sup> Up to the avabhrtha-bath, he has to act upon some of the rules and regulations.

On the next (i.e. second) day starts Prāyanīya-isti. In this isti caru is offered to aditi and clarified butter for pathya-svasti, agni, soma and savitr. Now Pratiprasthātā spreads red-skin of an ox in the 'daksina-havirdhāna-maṇḍapa' and upon this skin places the soma.<sup>32</sup> A pot-full of water is also placed there.<sup>33</sup> Now starts the purchasing of soma.<sup>34</sup> On the southern door of sālā, where soma is to be purchased, a cow is made to stand.<sup>35</sup> The cow is taken to the northern side. Ahvaryu and Pratiprasthātā follow her reciting a verse and the yajamāna, his wife and Brahmā follow, silently. Starting from the southern door where the cow places its seventh foot-step, Ahvaryu places gold and offers ghee oblation upon it.<sup>36</sup> In this way performing several small rituals soma is purchased. Gold is given to its seller.<sup>37</sup> The yajamāna and his wife unwrap their heads.<sup>38</sup> Ahvaryu takes gold from the soma-seller forcibly and beats him, optionally, on the back with a bamboo stick.<sup>39</sup> The purchased soma is placed to the south of the āhavanīya.

Now starts the Ātithya-isti in which nine kapāla puroḍāśa for viṣṇu is offered.<sup>40</sup> During it - Tānūnaptra and avāntara dīkṣā - these two ceremonies are also performed. In the Tānūnaptra, clarified butter is placed to the south of vedi-śroni and the rtviks and the yajamāna touch it together<sup>41</sup> and take a pledge not to harm each other.<sup>42</sup> In the avāntara-dīkṣā the yajamāna puts a samid on the āhavanīya reciting a verse and touches the water and clenches his hands and girdles them tighter.<sup>43</sup> The wife of the yajamāna also performs these rituals but while putting a samid on the gārharatya<sup>44</sup> she remains silent. Having performed Ātithya-isti, pravargya and

46 upasad are performed. The yajamāna takes ghee eight times in juhū and four times in upabhr̄t and pours ghee from juhū for agni and soma in equal quantity and from upabhr̄t pours for Viśnu. Mahā-  
 47 vedi, to the east of the sacrificial hall, is measured in the first half of the previous day of upavasatha (i.e. on the third  
 48 day). On the upavasatha day i.e. on the fourth day, 'havirdhāna-mandapa' is constructed and an arm deep four pits are dug. On these pits kuśa is spread and 'adhisavāna' and 'phalaka' are placed:  
 49 On the 'adhisavāna' and 'phalak' are placed: ~~On the~~ a fresh cut - red with blood - skin of anaduha and five pressing stones (grābhas). A khara is made to the east of the uparavas, for keeping the pots. Now a sadas is made. Henceafter six dhīṣṇyas are constructed. In the animal offering to agni and soma small deeds viz. kuśa spreading, placing the pots, water sprinkling upon them, heating the ghee etc. are done by Adhvaryu. The yajamāna sits taking soma in his lap. Now  
 50 51 52  
 53 pracarāṇī-homa is performed. Yajamāna and the rtviks take pressing stones, drona-kalāsa, soma cups, idhma, vapāśrapanīs, rasana etc. and go to the āhavāṇīya. The fire and the above said implements are brought and placed on the dhīṣṇīya of Agnidhṛta and inside the Agnidhṛta-shed. Henceafter, with the help of 'Pracarāṇī'  
 54 55 56 57  
 58 59 60  
 ghee-oblation is made. This is known as Agnidhṛta-homa. Adhvaryu places ājya, spreads the skin of a black antelope on the right (havirdhāna) cart and places the soma upon it. Now the yajamāna and his wife release their fingers. After small deeds offering of an animal to Agni and Soma is made. Now offerings of eleven animals to Agni, Sarasvatī, Soma, Pūṣan, Br̄haspati, Viśvedevas, Indra, Maruts, Indragni, Savitr and Varuna, are given. In case there is only one yūpa then at first the animal victim of Agni is tied to it and then rest of the ten are tied in the neck of one

another. Now 'Paśu-samjñapana' ritual is performed in the same order in which the animals has been stated above. Having performed vapā-offering for Agni & Soma, vasatīvari waters are brought from a flowing river etc.<sup>62</sup> Now the vasatīvari waters are placed near the west of the sālādvāra. The yajamāna takes soma in his lap and sits to the east of the mahāvedi. The wife of the yajamāna also takes soma in her lap but sits to the west of the sālādvāriya.<sup>63</sup> Adhvaryu places the vasatīvari waters before the wife of the yajamāna and she touches the water-pot. Now the Soma is placed, along with its seat, inside the Agnidhra shed and the yajamāna looks after the soma whole of the night (the night before the pressing day).<sup>64</sup>

Rituals of pressing the soma start on the fifth day. In the second half of the fourth day's night the r̄tviks are awoken and they perform the preliminary rituals of soma pressing.<sup>65</sup> Half of the soma-plant is placed on the pressing stones. Henceafter 'prā̄tra-anuvāka' is recited. The offerings of eleven kapāla puroḍāsa, dhānas, karambha, curds and payas are respectively given to Indra, Haris, Pūsan, Sarasvati and Mitra-varuna.<sup>66</sup> Unnetr places the soma-pots on the khara. Adhvaryu offers pracarani-libation when the last r̄cā of the 'prā̄tra-anuvāka' is being recited.<sup>67</sup> Adhvaryu goes to the collected water (pond etc.) and there pours the libation and takes water, in the Maitrāvaruna-camasa, to be used during pressing of soma.<sup>68</sup> Adhvaryu, Pratiprasthātā, Nestā, Unnetr (and the yajamāna) take their seats near the plank and skin, during the rituals of soma pressing. Now starts the Mahābhūṣava.<sup>69</sup> Adhvaryu sprinkles water on the soma plant and presses it thrice; if the yajamāna desires animals or brahmavarcas then it is pressed five or eight times. Then starts the 'ksullakābhīṣava'. Adhvaryu

fills the *upāmsu-graha* with *soma-rasa*.<sup>71</sup> Now, he comes out of *havirdhānamandapa* reciting two mantras (VS.7.2). Now *Adhvaryu*, *Pratiprasthātā*, *Nestā*, *Unnetā* - these four *ṛtviks* - again begin the pressing,<sup>72</sup> and other *grahas* are filled. *Adhvaryu* and other *ṛtviks* come out of the *havirdhāna* mandapa and start reciting 'Bahiṣ-pavamāna-stotra'.<sup>73</sup> After it a number of small rituals are performed. *Adhvaryu* and *Pratiprasthātā* offer *sukra* and *Manthin* *grahas*, respectively.<sup>74</sup> Again, both of them make *Rtu-graha*-offerings and afterwards happens *Rtu-graha-bhaksana*. Now *grahas* are offered for *Indra* and *Agni*. Henceafter offerings of *ukthya* *graha* are made.<sup>75</sup> Half of the *Vasativari* waters, is poured into *ādhavanīya*. *Maitravaruna* directs all the *ṛtviks* to come out of the *sadas* and they come out. Thus ends the morning-pressing.

Now starts the midday-pressing. It starts with *Mahā-bhisava* ceremony. Then *Sukra*, *Manthin*, *Āgrayana*, *Ukthya* and *Marutvatiya* *grahas* are filled by *Adhvaryu*.<sup>76</sup> *ṛtviks* and the *yajamāna* come out of *havir-dhāna-mandapa* and start reciting *Pavamāna stotra*.<sup>77</sup> Now *gharma* is offered and the remained *gharma* is eaten by *ṛtviks* along with the *yajamāna*. Then an animal and a *puroḍāsa*, are offered.<sup>78</sup> Thereafter happens the *Prasthita-yajña*. Ten *camasas* are filled with some juice.<sup>79</sup> Now the *Marutvatiya* and *Mahendra*<sup>80</sup> *grahas* are filled. *Mahendra* *graha* is offered reciting *Prsthastotra*.<sup>81</sup> After eating the remains the *ṛtviks* go out of *sadas*.<sup>82</sup>

Now starts the evening-pressing. *Adhvaryu* fills the *Āditya* *graha*, curd is added to it and this mixture is offered.<sup>83</sup> Then *Āgrayana* and *Ukthya* *grahas* are filled.<sup>84</sup> After coming out of the *havir-dhāna-mandapa*, the *ṛtviks* recite *pavamāna-stotra*.<sup>85</sup> Then

Prasthita-yajña is performed. The animal limbs and the purodāsa are offered. The sāvitra graha is also offered. Pratiprasthātr takes pātnivatagraha.<sup>88</sup> Udgatr recites yajñayajñāya stotra.<sup>89</sup> At last patni-samyāja is performed and then starts the 'avabhrtha' ceremony. The rtviks, the yajamāna and his wife take the seat (āsandi, made of udumbara), all the pots etc. which have been smeared with soma; and go to the place of "standing water" of the flowing river.<sup>91</sup> The yajamāna enters the water<sup>92</sup> and recites "namo varunāya" (vs.8.23) etc. The samids are thrown into the water and ājya offering is made into the water.<sup>93</sup> Starting from the sacred bath and upto the placing of samid, all the rituals are performed in the same manner in which they were performed in Varuna-Praghāsa-Parvan. Rjisa-kumbha is thrown into the water.<sup>94</sup> Graha, camasa etc. are also thrown into the water.<sup>95</sup> All of them, while returning, recite "Āmahiyā-japa".<sup>96</sup> Having returned they perform udāyanīya-isti.<sup>97</sup> Now a barren cow or a strong bull (if the barren cow is not available) is offered to Mitra-Varuna. Now udāvāsāniya-isti is performed in which five kapāla purodāsa is offered to Agni<sup>98</sup> and gold or a bull is given as its largesse. At the end of this isti evening agnihotra is performed.<sup>100</sup> Now the rtviks burn the kusa and return to their homes.<sup>101</sup> Thus ends Agnistoma which is the first among the soma-sacrifices.<sup>102</sup>

Some of the soma sacrifices last for more than one day. Those which last for twelve days are called <sup>1</sup>Shina and those which extend over more than twelve days are known as <sup>2</sup>Sattra. <sup>3</sup>Dvādaśāha is both : a sattra and an shina. In the sattra the sacrificers themselves act as <sup>4</sup>ṛtviks. The consecration ceremony is as such : Adhvaryu initiates the householder, Brahma, Udgatr and Hotri; <sup>5</sup>Prati-prasthātr initiates their wives, and Adhvaryu, Brāhmaṇācchamsin, <sup>6</sup>Prastotr and Maitrāvaruna; <sup>7</sup>Nestr initiates their wives; and <sup>8</sup>Prati-prasthātr, Potr, Pratihartṛ and Ācchāvaka; <sup>9</sup>Unnetr initiates their wives, and <sup>10</sup>Nestr, Agnidhra, Subrahmanyā and Grāvastut; <sup>11</sup>their wives; are initiated by a person other than Brāhmaṇacārī; <sup>12</sup>Unnetr is initiated by a Brāhmaṇacārī or a sanātaka or by any other brāhmaṇa who is not initiated and the wife of the Unnetr is also initiated by a Brāhmaṇacārī. <sup>13</sup>The yajamāna who wants to pile the fire (altar) churns the fire out for gārhapatya and the other officiating <sup>14</sup>ṛtviks also churn the fire out by sitting in equal number to his south and north <sup>15</sup>sides or they, optionally, sit around him. But the <sup>16</sup>yajamāna churns the fire out first in every condition.

The first and twelfth days of Dvādaśāha are in <sup>16</sup>atirātra-form. They are called as Prayaniya and Udayaniya, respectively. When the largesse is distributed, shaking the skin of black antelope, they (all) go from the south of Agnidhra shed, reciting the verse "yan me" etc. and in place of 'amusyāyana' recite the name of the grandson and in place of 'amusya' and 'amusyah' recite the names of the yajamāna and his wife, respectively. <sup>17</sup>The first day of sadaha is in the Agnistoma-form and the fourth day is in <sup>18</sup>sodasi-form in which there is churning of fire on the thigh of Udgatā. The ritual is followed by an oblation into the āhavaniya. Rest of

the four days i.e. second, third, fifth and sixth, are in ukthya form. At the end of sadaha all the initiated persons eat honey or ghee.<sup>19</sup> The next chandomas days i.e. seventh, eighth and ninth are also in ukthya form.<sup>20</sup> The tenth day is in Atyagnistoma form. This day is called as Avivākya<sup>21</sup> or chandomas. In this way the ceremonies of twelve days are completed. The rituals upto Patni-samyāja are performed from first to eleventh day. Every rtvik (yajamāna) during night, looks after the soma, upto the waking of the rtviks in the other half of the night.<sup>22</sup> Rest of the rtviks go to the forest for 'svādhyāya'<sup>23</sup> and to bring the samids<sup>24</sup> and the watcher of the soma studies veda at homa. These rituals of 'svādhyāya' and of bringing samids are performed only on the tenth day.<sup>25</sup> All of them put samids into all the sacrificial fires, on each day. On the tenth day after the 'Patni-samyāja-karma' 'Satrothāna-karma' is performed. In this ritual the consecrated rtviks sing the greatness of the sattra by reciting "sattrasya rddhīm" (VS.8.52) etc. During this ritual they touch the western pole of the northern havirdhāna-shed.<sup>26</sup> In the 'Satrothāna-karma' Vasati-varī waters are brought by Pratiprasthātā.<sup>27</sup> Either the animal victim is offered to Indra and Agni on each day, or eleven animal-victims are offered, on each day, to Agni, Sarasvati, Soma, Pūsan, Brhaspati, Viśvadevas, Indra, Maruts, Indrāgni, Savitr and Varuna.<sup>28</sup>

### 3. GAVĀMAYANA

The literal meaning of Gavāmayana is "going of the cows" (=ray of the sun).<sup>1</sup> This is a sāmvatsarika (yearly) sattrā which lasts for three hundred and sixty one days. It is divided into three parts. Each of the first and the third part takes 180 days and the second called as viśuvat, takes one day.<sup>2</sup>

It has twelve initiation days. The initiation for Gavāmayana falls on Pūrnamāsi of Phālguna or Caitra or four days before the Pūrnamāsi of Phālguna or of Māgha.<sup>3</sup> Abhiplava in the Gavāmayana consists of six days which are as such: first and sixth days are in Agnistoma-form; and, second, third, fourth and fifth are in ukthya form.<sup>4</sup> These six days are called Abhiplava-sadaha also. Having performed, on the first day, the Prāyanīya-isti, rituals of caturvīṁśa-day i.e. of the second day are performed either in Agni-stoma or in ukthya form.<sup>5</sup>

The first month of the Gavāmayana, consists of four abhiplava-sadahas and one prsthya-sadaha.<sup>6</sup> About the performance of Abhiplava-sadaha we have discussed above. From the second month to the fifth month the abhiplava and Prsthya-sadahas are in the same manner.<sup>8</sup> There are three abhiplava-sadahas, one prsthya-sadaha, one abhijit day to be performed in Agnistoma-form and three svāra-sāman days to be performed either in agnistoma or in ukthya form, in the sixth month.<sup>9</sup> Upto here we have counted 180 days i.e. complete six months (=Prāyanīya +Caturvīṁśa +178=180 days). Thus the first section of Gavāmayana consists of 180 days.

Now starts its second section which consists of only one day known as Viśuvat and is performed in agnistoma form.<sup>10</sup>

Then starts the third section of Gavāmayana which again consists of six months i.e. 180 days. This section is just the reverse of the first section. In this section Visvajit day takes place of abhijit day (of the first section).<sup>11</sup> Due to the reverse of the first section here, in the twelfth month, there are abhiplava-sadahas.<sup>12</sup> The division of days in the seventh month is as such: three svārṣāmans, one visvajit, one prsthya and three abhiplavas. These twenty eight days plus the last two days i.e. mahāvrata<sup>13</sup> and udāyanīya form a complete month. From eighth to eleventh month each consists of four abhiplavas and one prsthya sadaha. The twelfth month consists of three abhiplavas, one āyustoma (ukthya), one gostoma (agnistoma) and one dasarātra (of 10 days).<sup>14</sup> On the rāhāvrata day<sup>15</sup> an (animal) victim is offered to Prajāpati. Mahāvrata graha is taken and after oblation its remains are eaten by the yajamānas.<sup>16</sup> Then happens the exchange of abuses between a brahmācāri and a harlot.<sup>17</sup> A sūdra and an ārya fight for a round shaped skin in which the ārya wins.<sup>18</sup> Then sexual intercourse between a man and a woman (stranger to the sacrifice)<sup>19</sup> is carried out in a screened shed to the south of the mārjāliya.

Adhvaryu gives a 'kavaca' to a kṣatriya reciting 'marmanī te' (VS.17.49) etc. and to the other three, gives silently. Then the kṣatriyas ride on a chariot and take three rounds of the 'devayajña'.<sup>21</sup> Some people beat the drums placed in the four corners of the sadas.<sup>22</sup> Wives of the yajamānas sing songs in their praise.<sup>23</sup> Either eight or more maid-servants take, optionally, three rounds of mārjāliya having water-pots (pitchers) on their

<sup>24</sup> heads. Maid-servants throw water somewhere and put the re-filled  
 pitchers on the mārjālfya.<sup>25</sup> While taking rounds the maid-servants  
 sing popular songs. In these songs the cows have been described  
 as mothers of ghee.<sup>26</sup> To the Mitravaruna, the Viśvedevas and Brhas-  
 pati respectively three anūbandhya cows are offered on the udaya-  
 niya day<sup>27</sup> which is in atirātra-form. After the vapā offering of  
 anūbandhyas the yajamāna and his wife get their all hair shaved.<sup>28</sup>  
 At the end udavaśāntya-isti takes place.<sup>29</sup>

4. VĀJĀPEYA

The word Vājapeya literally means a drink of strength or of food.<sup>1</sup> Being a form of Jyotistoma, this rite includes many popular rites. The king who performs vājapeya is declared to be a *samrāṭa*.<sup>2</sup>

It is performed in autumn by a brahmana or a kṣatriya. There are four options regarding the time of its performance that have been given by Kātyāyana. Vājapeya sacrifice has seventeen initiation days.

At the time of purchasing of Soma, *Pratiprasthāta* purchases surā or its material, silently, from a long haired man giving him lead (*sīsā*) in return.<sup>3</sup> When soma is being brought to the *sāla* on a cart, *Nestā* follows the cart taking sura or its material in his hand. Then he enters the hall through the southern door; cooks the material upon the *dakṣināgni* and prepares surā.<sup>4</sup> Now he prepares a khara (mound) and henceafter prepares another khara on the place named *Nārāśāmī*.<sup>5</sup> To the south of *havirdhāna-mandapa*, *Ahivaryu* makes a *ku-dvāra*.<sup>6</sup> A long *yūpa* of seventeen aratnis is girded with seventeen clothes.<sup>7</sup> At the beginning of soma-pressing all the *rtyiks*, the *yajamāna* and his wife wear chains of gold in their necks. *Nestā* brings surā and places it on the second mound and then through the *ku-dvāra* having brought the pots related to surā-*grahas*, he purifies surā with a *pavitra*, made of cow-hair.<sup>8</sup>

In the morning-pressing, *atigrāhya*, *sodasi* and five *indragrahas* are filled by the *yajamāna*. *Ahivaryu* fills seventeen soma-*grahas* and the *Nestā* fills seventeen surā-*grahas*.<sup>9</sup> *Ahivaryu* takes a *madhu-graha* and places it on the khara. Having done the

upākarana of atirātra-animals,<sup>10</sup> the upākarana of a barren cow,  
 which is spotted, is done for Maruts.<sup>11</sup> Seventeen hornless and  
 spotted he-goats are brought for Prajāpati. After the māhendra-  
 graha-yajña an offering of omentum of the aforesaid cow is given<sup>12</sup>  
 and after vāmadeva-graha-yajña, offering of omentum of the above  
 said seventeen he-goats is made for Prajāpati.<sup>13</sup> Besides five  
 general oblations one oblation of āranyabrihi equal to seventeen  
 sarāvas, for Brhaspati, is prepared in the midday-pressing.<sup>14</sup> Hav-  
 ing offered marutvātīya-graha, Adhvaryu takes down the chariot  
 from a big cart (sakata) and holding it from its axel places to  
 the south of the cātvāla.<sup>15</sup> Then four horses are made to enter the  
 waters for a bath or to the returned horses (after bath) Adhvaryu  
 sprinkles them<sup>16</sup> and yokes three of them to the chariot, reciting  
 verses but the fourth follows the chariot un-yoked. The horses  
 are made to smell caru, meant for Brhaspati.<sup>17</sup> Outside the vedi  
 four horses to each of the sixteen other chariots are silently  
 yoked.<sup>18</sup> Seventeen drums are beaten near the vedi. Adhvaryu  
 beats one of the drums with a mantra and the others are beaten  
 silently. Seventeen arrows one after the other are shoted to  
 the north of the cātvāla by a ksatriya.<sup>19</sup> At the point where  
 seventeenth arrow falls, an udumbara branch is fixed as the goal  
 of chariot race.<sup>20</sup> The yajamāna rides the chariot yoked with  
 mantras.<sup>21</sup> On this very chariot Adhvaryu's brahmācāri or pupil  
 also rides to make the yajamāna recite certain verses.<sup>22</sup> Then  
 on any of the other sixteen chariots a ksatriya or a Vaiśya rides  
 to hold the saura-graha.<sup>23</sup> Then the chariots are driven for the  
 race. Brahmācāri or pupil of Adhvaryu makes the yajamāna recite

vājin etc. (VS.9.13). During the race, Brahmā, sitting on the chariot wheel placed on a pole (sthānu), sings three sāmans.<sup>25</sup> The drums are beaten and two oblations of ghee are poured into ahavaniya. The chariots are driven in such a way that the yajamāna wins the race. All the seventeen chariots take a round of the fixed-udumbara-branch and then return to the deva-yajñā.<sup>26</sup> Adhvaryu takes down one of the drums from the pole reciting a verse and other sixteen are taken down silently. The yajamāna comes down from the chariot and touches the naivāra-caru, placed between the cātvāla and utkara. The three yoked-horses are made to smell the caru.<sup>27</sup> Fourth horse is also yoked and the chariot is given to Adhvaryu.<sup>28</sup> Remaining sixteen chariots are also distributed among the sixteen rtviks, including Adhvaryu, one to each. Madhu graha is given to Brahmā but it depends upon his will to drink or to give away or to throw it.<sup>29</sup>

Now, Adhvaryu offers twelve or six oblations or makes the sacrificer utter the related mantras. Nestī makes the yajamāna's wife wear a short undergarment made of kusa, or a silken garment, over the dīksīta cloth.<sup>30</sup> Against the yūpa, to its north or south side, a ladder is raised. The yajamāna asks his wife to accompany him in ascending the heaven.<sup>31</sup> The yajamāna looks towards the directions.<sup>32</sup> The seventeen bags of saltish earth, tied in the leaves of asvattha, are thrown upto him by the prajā of the yajamāna<sup>33</sup> and he catches them. Now he looks at the ground. The yajamāna descends upon the rukma which is placed upon the skin of a goat.<sup>34</sup> Adhvaryu The yajamāna sits upon the udumbara seat.<sup>35</sup> Caru of wild rice is offered to Brhaspati.<sup>36</sup> Water and milk are put into an udumbara-pot and grains of seventeen kinds or as many the yajamāna remembers, excepting one which hence after he will not take throughout his

rest of the life, are put into it. <sup>37</sup> With the help of *śruvā* seven offerings of this mixture are offered and with rest of the mixture sprinkling of *yajamāna* is done. Now, *Adhvaryu* offers the 'njjiti' oblations. <sup>38</sup> At the end of *udavasāniya*, the *yajamāna* gives seventeen clothes, with which the *yūpa* was wrapped, to *Adhvaryu*. <sup>39</sup> Golden chains worn by the *ṛtviks* are given to them. <sup>40</sup>

5. RĀJASŪYA

Rājasūya is a mixed sacrifice comprising of istis, soma-sacrifices and animal sacrifices. So, it can be said that Rājasūya is not purely a soma sacrifice. However, it comes under the soma-samsthā. It lasts for more than two years.

Rājasūya is performed by a kṣatriya who has not performed Vajapeya.<sup>1</sup> On the first day of sukla-pakṣa of Phālguna starts 'Pavitra' sacrifice.<sup>2</sup> On the ninth day after 'Pūrnāhuti' things desired by the rtviks are distributed among them. From the tenth day onwards five offerings to 'Anumati' etc. are made for five days.<sup>3</sup> On the 'Phālguna-Pūrnimā' cāturmāsyas start.<sup>4</sup> After it, Pañcavātiya libations are offered. Then happens Indraturya-rite in which eight-kapāla purojāśa for Agni, caru for Varuna, cow-milk for Rudra and caru, boiled in cow-milk, for Indra is offered.<sup>5</sup> Then comes the turn of Apārārga homa. In the Trisamyukta-isti, on the first day three offerings for Agni-Viṣṇu, Indra-Viṣṇu and Viṣṇu are offered.<sup>6</sup> On the second day offerings for Agni-Pūṣan, Indra-Pūṣan and Pūṣan are made.<sup>7</sup> On the third day offerings for Agni-Soma, Indra-Soma and soma are offered.

Then there are twelve 'Ratna-offerings'<sup>8</sup> which are made on twelve successive days. The offerings are made in the houses of king's men (ratnas). Then come Abhisecaniya and Daśapeya rites.<sup>9</sup> The abhisecaniya as well as the Daśapeya is a performance which takes five days to be completed. Soma is brought for both rites only once. Its half quantity, for Daśapeya, is placed in the house of Brahmā.<sup>10</sup> Then eight offerings of caru, known as Davasū-offerings are given to savi tr-satyapratyasyava, Agnigrhāpati, soma-

vanaspati, Brhaspati, Indra, Rudra, Mitragatya, and Varuna dharmapati, and the yajamāna is declared as the king.<sup>11</sup> At the end of idā-rites Āhvaryu brings water of seventeen kinds in different pots of udumbara. The water-heated with the sun rays - is mixed with these waters and the mixed waters are put into a big pot of udumbara with the verse 'ena madhumatih' (V& 10.4) etc. On the next day (5th of caitra-sukla) abhisecanīya-rite is performed.<sup>12</sup> After taking the Marutvatīya-graha, a tiger skin is spread and lead is placed on the western end of this skin. Then Pārtha-homa is performed in which six ājya-offerings are made.<sup>13</sup> Having made a pavitra, with which gold is tied, Āhvaryu purifies waters with it. These waters are meant for sprinkling and are placed in a udumbara-vessel. Then the waters are put into four different vessels. The yajamāna puts off his dīksita clothes and wears Tērpya (kṣauma), red blanket,<sup>14</sup> a white turban and a mantle. Āhvaryu gives a bow and three arrows to the yajamāna and makes him<sup>#</sup> step upon the tiger-skin.<sup>15</sup> Then he places a golden piece under the feet of the yajamāna and one upon his head places a golden rukra having nine or one hundred small holes.<sup>16</sup> Then sprinkling of the yajamāna is done. Now the remaining six offerings of Pārtha-homa are offered.<sup>17</sup>

Then sunahṣepa sastra is recited by Hotā and Āhvaryu.<sup>18</sup> The yajamāna takes three strides on the tiger-skin. A yoked chariot is placed behind the cātvāla. The yajamāna ascends the chariot<sup>19</sup> and it is driven to the middle of the cows, belonging to his brother, standing to the north of āhavaniya. He touches one cow with the bow and gives more than one hundred or the equal number of cows to his brother and then having a round of yūpa the chariot is stopped to the south of the alter. After "Pātha-Vimocana-homa"

the yajamāna comes down of the chariot.<sup>20</sup> The bow along with arrows is given to an archer.<sup>21</sup>

Ahvaryu holds the arm of the yajamāna and makes him sit on the seat of khadira.<sup>22</sup> Then gambling game is played. After svistakṛt and taking Mahendra-graha, avabhr̥tha-bath takes place. Then offering of vapa of three anubandhya cows is given.<sup>23</sup> After the Traidhātvi-udavaśānya 1stī, three satamānas to Brahma, three cows to Hota, three garments to Ahvaryu and one cow to Agnidhṛta is given.<sup>24</sup> Henceafter ten samsrpa offerings are made. Then the Daśapeya is performed.<sup>25</sup>

On any day of Vaiśākha-sukla-pakṣa five 'Pañca-vila'<sup>26</sup> offerings to Agni, Indra or Soma, Viśvedevas, Mitra and Varuna and Bhṛaspati are offered. Then at the interval of one month, each, twelve prayug offerings are made. Now two offerings of two pregnant cows<sup>27</sup> of which one is reddish in colour and is destined to Aditya or Aditi and the other one, a spotted, is destined to Viśvedevas or Maruts - are made.<sup>28</sup>

Now kesa-vapanīya, vyuṣṭi-dvīrātra and kṣatradhṛti, sacrifices are performed.<sup>29</sup> Having performed all the some sacrifices caraka-sauṭrāmant is performed in the śukla-pakṣa.<sup>30</sup>

On the Pūrṇamāsi, offerings consisting of a he-goat to śvins, an ewe to Sarasvati and a bull to Indra are made. At the end "Traidhātvi-1stī"<sup>31</sup> is performed and with this the Rājasūya comes to an end.

6. AGNICAYANA

There are various *śrauta* sacrifices among which Agnicayana is the most complicated one which shows the technical knowledge of the people of that remote period. The very long description of agnicayana given by the various *Śrauta Sūtras* and *Brahmanas*, itself says its importance and complication. It is a part of soma sacrifice in which an altar of a bird-shape is prepared with bricks of different names. The consecration of Agnicayana falls on the *amāvāsyā* day of Phālguna.<sup>1</sup>

The *yajamāna*, who desires for piling the fire alter, at first performs *Purnāmasa* sacrifice on the first day of Phālguna.<sup>2</sup> Henceafter he offers five animals viz. a man, a horse, a bull, a ram and a goat. If the *yajamāna* does not want to kill the animals, the five heads may be taken from the dead bodies killed in the war or may be made of gold or of clay.<sup>3</sup> In place of these five animals, a black and a hornless goat for *prajāpati*<sup>4</sup> or a white and bearded goat for *Vāyu* may be offered.<sup>5</sup> On the throat of each of the killed animals a blade of *kusa* is placed and their heads are cut off from their bodies and the bodies of the man, horse, bull and ram are thrown into the water.<sup>6</sup> Now for preparation of bricks the mud and water <sup>are</sup> taken from the place where the bodies were thrown. A horse, an ass and a he-goat, on the eighth of Phālguna-krṣṇa-pakṣa are taken to the south of the *śhavaniya* fire (the horse leads the animals)<sup>7</sup> and having performed some of the rituals they are brought back but this time he-goat leads the animals.<sup>8</sup> On the same day an *ukhā* (a fire pan) is

prepared which is later on sprinkled with the milk of she-goat.<sup>9</sup> The chief queen prepares 'āśādha' brick equal to the length of the yajamāna's foot<sup>10</sup> and three bricks called as viśvajyotis, respectively, are also prepared. All other bricks - to be used during agnicayana - are prepared with three lines, made with a finger or a wood, upon them and are baked.

The audgrabbha - homa consists of twelve libations. Two nests of birds are thrown into the ukhā by the yajamāna or Adhvaryu and later on the ukhā is kept in the burning āhavaniyāgni.<sup>11</sup> Henceafter, eleven or twelve or thirteen samids are put on the āhavaniya.<sup>12</sup> The samids should be of Krmuka, Vikamkata, udumbara and palāsa etc. trees. The yajamāna, reciting "drśano rukma etc." (VS.12.1) wears a golden rukra around his neck. To the east of the āhavaniya, udgātr places ukhā, reciting 'devā agniem' (VS.12.2), on a seat (āsandi) having a sīkya. Then the yajamāna walks three viśnu steps, reciting the verses 'viśnoh' etc. (VS.12.5) and worships the fire reciting a number of mantras.<sup>13</sup> The yajamāna picks up the fire and ukhā along with the seat and places on the cart and taking the gṛhapatyāgni in a sthāli places it on the hind part of the cart. Then the bullocks are yoked to the cart and the yajamāna, either riding the cart or on foot goes to collect the material to be used during the sacrifice.<sup>14</sup> A ritual called as 'Vanivāhana' (coming and going of the vessel containing fire on a cart) is also performed on any of dīksā days.<sup>15</sup> The ground, where fire-altar is to be prepared, is measured<sup>16</sup> and the measured ground is enclosed with a rope and along with the rope, ground is dug where stone-pieces are to be arranged.<sup>17</sup>

Adhvaryu with a *plāsa* branch sweeps the *garhapatya* altar-site.<sup>18</sup> Saltish earth and sand are thrown there after which he encloses it with twenty one stones. Now twenty one bricks are arranged in a technical manner. These twenty one bricks include four *ardhavr̥hati*, <sup>19</sup> seven *pādya*, <sup>20</sup> two *ardhapādya* <sup>21</sup> and eight *vakra* bricks.<sup>22</sup> In this way, with these twenty one bricks, one layer is completed.<sup>23</sup> The *garhapatya* hearth is now smeared with mud, by the *yajamāna* and then he places there *ukhā* fire. Adhvaryu should not look at the empty *ukhā* fire pan.<sup>24</sup> *Sikya*, *rukma* etc. are thrown to the south of three bricks called as *nartī*.<sup>25</sup>

Then *Prāyanīya-isti* is performed and six or twelve or twenty four oxen are yoked by *Pratiprasthātā* to the *udumbara* plough. and the altar-site is ploughed by him and all kinds of grains, excepting one, are put into *camasa* by Adhvaryu. Then these grains are sowed. The oxen, at the time of distribution of largesse, are given to Adhvaryu.<sup>26</sup>

In the beginning of construction of *uttra* *vedi* (high altar) the main part of the *vedi* is covered with sand. After the performance of *ātithya*, *pravargya* and *upasad*, all the bricks of the first layer and *svayamātr̥ṇī* bricks to be used in the other layers are placed on the red skin of an<sup>27</sup> ox and are sprinkled with ghee by means of *kusas*: and a white horse or an ox stands in front of the bricks.<sup>28</sup>

In the beginning of piling up of the first layer of *āhavanīya* fire-altar a lotus-leaf is placed upon the bunch of *kusa*, which is in the middle of the altar-site, upon the lotus leaf a *rukma* and upon the *rukma* a golden image of the man is placed.<sup>29</sup> Two

srus, to the right and left sides of the image are placed. Now nine bricks with different names are arranged.<sup>30</sup> Then a living tortoise, smeared with curd, honey and ghee is placed at a distance of one aratni to the south of the *āśādhā* brick and to the south of the *svayamātrñā* brick with its face to the east on the *avakā* plants.<sup>31</sup> A mortar and pestle made of *udumbara* wood are placed about one aratni to the north of the *svayamātrñā* brick.<sup>32</sup> Having placed *ukhā*, seven gold-chips are put into each of the five heads of afore said animals and then the heads are placed on different places.<sup>33</sup> After worshipping the half built fire-altar, *Adhvaryu* arranges different bricks. Now 1250, a total number of *lokampīmā* bricks, are arranged. The altar is to be made in a bird shape. At the end, the first layer is covered with soil brought from the *cātvāla*.<sup>34</sup> During the construction of the second layer also bricks under various names are used. This layer is also covered with loose soil. During the third layer the bricks are covered with *avakā* plant and again two *r̥tavyas* are placed. After it arranging several bricks this layer is also covered with loose soil. In the same way using the bricks of different names fourth and fifth layers are constituted. At the end, one thousand gold chips (*sakalas*) are placed upon the fire altar<sup>35</sup> and it is sprinkled with water with one thousand chips into it (water). In the *satarudriya-homa* either flour of fried wild-wheat or milk of a she-goat is offered.<sup>36</sup> This offering is made by *Adhvaryu*. Fire altar is sprinkled by *Agnidhara*. Having done some small deeds *Adhvaryu* performs *upasati* and sets out the *pravargya*. After the oblation of *ājya* he along with other three *ṛtviks* and the *yajamāna* goes to the

fire altar, taking a burning brand.<sup>37</sup> After ascending the altar an offering of milk of a black cow is made by Adhvaryu.<sup>38</sup> Then after placing the burning brand upon the svayamātrnnā brick, Adhvaryu places the samid upon it and then oblations are offered. Henceafter Purnāhuti is made.

Purodāsas upon the twelve and seven kapālas are baked for vaiśvānara and Maruts, respectively.<sup>39</sup> The yajamāna offers Vasordhārā offering of ājya<sup>40</sup> and Adhvaryu throws the suuc into the fire. Now, Adhvaryu offers six Pārthī oblations: Vājaprasavīya-homā is also performed<sup>41</sup> and afterwards he sprinkles the yajamāna.<sup>42</sup> Then remaining six pārthī oblations are offered. Rāstrabhṛt libation is also offered after which three vātāhomas are performed.<sup>43</sup>

With the Lokamprīmā bricks dhisnyas are constructed which are related to Agnidhara, Hotā and Brāhmaṇacchamsin rtviks.<sup>44</sup> Then the purodāsa (relating to agnisomīya offering) is offered.<sup>45</sup> The pressed soma is offered on fire. Then samiṣṭa-yajus oblations<sup>46</sup> and anūbandhyā-pasu purodāsa, are offered. Now four oblations of Caru for the deities viz. Ānumati, Rākā, Siniśālī and Kuhu and one oblation of twelve kapāla purodāsa for Dhātr,<sup>47</sup> are offered. After udavaśāniya, Payasyā is offered to Mitra and Varuna and henceafter hornless pair of he-goats (tūpāra) is given.

There are some rules which are observed by the yajamāna for a year<sup>48</sup> or for his whole life.<sup>49</sup>

7. ASVAMEDHA

Asvamedha<sup>1</sup> - a horse sacrifice - is a mixed sacrifice of animal and soma. However it is taken as a soma sacrifice. It lasts for three days but its preparatory rites extend over a year. On the meaning of Asvamedha scholars are of the various views.<sup>2</sup>

Asvamedha is performed by a crowned king who wants his all desires to be fulfilled.<sup>3</sup> It is performed on the 8th and 9th day of śukla-pakṣa of Bhāṣaṇa. Some ācāryas are of the view that it is performed in summer. On the prescribed date 'brahmaudana' is cooked and is given to the ṛtviks to eat. Ādhvaryu ties an ornament named niska around the neck of the yajamāna. Now the yajamāna holds silence. Four well decorated wives of the yajamāna, each accompanied by one hundred maids, come to the yajamāna. Now the yajamāna along with his wives enters the agnyāgāra and performs evening agnihotra,<sup>4</sup> and sleeps with Vāvātā, observing celibacy, behind the gṛhapatya. Next morning having made the offerings, he gives a valuable thing to Brahmā and niska (earlier tied round his neck) to Ādhvaryu and then a puroḍāsa is offered to Agni.<sup>5</sup> Caru is offered to Pūṣan. Now a horse of three or many colours, very fast, strongest, costing one thousand cows, and beautiful, is tied with a cord and is sprinkled in a pond, with water.<sup>6</sup> Then an āyogava kills a dog (with pits near his eyes) and with a mat of vetaṣa makes it float on waters, under the feet of the horse.<sup>7</sup> The horse is brought near the fire and either ten or one thousand offerings are given. For three days Ādhvaryu offers twelve kapala puroḍāsa to gāvitr. During this period a brāhmaṇa sings self composed three gāthās in praise of the yajamāna.<sup>8</sup> Now, Ādhvaryu and the yajamāna sing a

verse in the right ear of the horse and with one hundred other horses set it free for a year. Four hundred youngmen, who are armed with kavace, swords, arrows and sticks, are guided by Adhvaryu to guard the horse. During the absence period of the horse, the yajamāna and the four r̄tviks sit on golden seats and narrate the 'pāriplava-ākhyāna'.<sup>8</sup> Prākrama and dhṛti oblations are offered in the daksināgni and āhavaniya, respectively. All these above said rituals are repeated daily for a year, or half a month, or a month or for three or six months. After the year of Savitr<sup>9</sup> of brahmana and dhṛti homa of king, one hundred cows to each of the vīnāgāthis are given.<sup>9</sup>

At the end of savitr offering, caru is offered to different deities in case the horse suffers from any illness during its course of one year.<sup>10</sup> Another horse, performing the same rituals, is taken if the first sent horse dies or is unable to come back. After the return of the horse seven dīksāniya offerings are made.<sup>11</sup> There are twenty one yūpas and with these yūpas twenty one animals, to be offered to Agni-Soma, are tied. On the pressing days twenty two animals are victimized; two among them to be offered to Agni are tied to the central yūpa; and having tied these two, remaining twenty animals are tied to the remaining yūpas.<sup>12</sup> The material brought after 'digvijaya' from East, South, West and North, is distributed among Hota, Brahma, Adhvaryu and Udgātā, respectively, excepting land, men and property of brahmanas.<sup>13</sup> Ukhya graha and Vāsatīvara waters are taken and the ghee, saktu, dhāna, lajja are offered throughout the night of full moon day of Vaisākha. The first day of pressing is celebrated in Agnistoma form.

On the second pressing day which is in the ukthya form, two Mahimana *grahas* are taken.<sup>14</sup> Udgatr sings bahisnavamāna-stotra and he is given a satamāna. Four horses decorated with golden ornaments are yoked to a chariot studded with gold. Āhvaryu and the yajamāna go to the pond and when the horses enter the pond they recite a verse (VS.23.7). Having returned to the sacrificial ground the first three wives of the yajamāna anoint the released sacrificial horse with ghee on its fore, middle and hind part respectively when the verses (VS.23.8) are recited.<sup>15</sup> Garlands of one hundred and one 'manis' are tied on the head, mane and tail of the horse.<sup>16</sup> Extra saktus, dhāna etc., from the night offering, are given to the horse to eat. If the horse does not eat these things, then it is taken to the water (to drink it). Churning of fire is done. Twenty two animals are tied to the twenty one stakes (in the manner discussed earlier.) Then a horse, a hornless he-goat and a go-mrga are tied to the central yūpa.<sup>17</sup> Twelve animals called as 'Paryangyas' are tied to the different parts of the body of the horse.<sup>18</sup> To each of the remaining twenty yūpas fifteen animals are tied. Then/thirteen wild animals are tied to each of the intermediate spaces of the yūpas. The Horse is sprinkled. Having performed 'paryagni' ritual kapiñjala etc. are set free.<sup>19</sup> Then a cloth is spread, upon which gold is placed and then the horse is killed. The wives of the yajamāna go round the slaughtered horse three times.<sup>20</sup> Chief-queen lies down near the horse and the two are covered with a cloth.<sup>21</sup> She takes the penis of the horse and places it in her lap.<sup>22</sup> Henceafter begin the ribald dialogues among

the *ṛtviks*, princesses and wives. Then the three wives of the *yajamāna* pierce the horse with golden, silver and iron needles, respectively.<sup>23</sup> The horse is cut with sword and the fat and the *vapā* are taken out and the blood is cooked. Then again begin dialogues in obscene language between *Hotā* and *Adhvaryu*, *Brahmā* and *Udgātā*, *yajamāna* and *Adhvaryu*. *Vapā* is offered to *Prajāpati*. *Adhvaryu* offers *Mahimana-graha*.<sup>24</sup> Now *vapā* of all the animals is offered.<sup>25</sup> Then the second *Mahimana-graha* is also offered. After the *sviṣṭakṛt* offering, cooked blood is offered.<sup>26</sup>

The third pressing day is in the *atirātra* form. Having performed the offerings, *avabhrtha*-bath takes place. At the end of *udavasāṇīya*-offering either four wives<sup>27</sup> with their female servants or only the servants are given to the *ṛtviks* as largesse.

## 8. PURUSAMEDHA

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Puruṣamedha is performed by a brāhmaṇa or a rājanya.<sup>1</sup> It starts on the 10th day of śukla pakṣa of caitra month and lasts for forty days. It is performed by the person who has a desire to excel all the beings. It has twenty three dīkṣās, twelve upasads and five sutyās. The first and fifth days are in agnistoma form, third is in atirātra form and second & fourth are in ukthya form.

On each of the sutyā days, there are eleven yūpas and eleven animals to be victimised<sup>2</sup> and the number of animals is the same, destined to agni and soma, on the upavasatha day.<sup>3</sup> Three oblations of ghee are offered before the ritual of animal-upākaraṇa. After it, the brāhmaṇa and other victims are tied to the yūpas. Brahman sings a song in praise of the tied victims and having finished this song, the brāhmaṇa and other victims are set free as the Kapiñjala etc. are set free in āśvamedha sacrifice.<sup>4</sup> Now the offerings are given to the gods to whom they were to be victimised.<sup>5</sup> (Having offered udayanīya offerings) eleven anūbanāthīya cows are offered as such: three each to Mitra-varuṇa Viśvedevas and five to Brhaṣpati.<sup>6</sup>

The largesse of this sacrifice is like that of āśvamedha if the sacrificer is rājanya; and in case he is a brāhmaṇa he gives his whole of the property.<sup>7</sup>

9. SARVAMEDHA

The person, who wants his all desires to be fulfilled, performs 'sarvamedha' sacrifice.<sup>1</sup> It starts on the sixth of sukla pakṣa of caitra month. In this sacrifice there are ten sūtyā days.<sup>2</sup> Among the ten days, 1st day is called as Agnistut (in agniṣṭoma form), 2nd, 3rd and 4th days are called as Indra-stut, sūrya-stut and vāiśvadeva-stut, respectively (in ukthya form), 5th and 6th as Mahāvrata and Vījapeya respectively<sup>3</sup> and the 7th day is Apṭoryāma. 8th and 9th are in ukthya form and they are called as Trīnava-stoma and Trayastrīmśad-stoma. The 10th day is Viśvajit (in Atirātra form).

The skin, of the victim animals, without vapā is offered.<sup>4</sup> The pieces of grass and wood are thrown into āhavaniya. Having offered vapā, the oblation is grains of all kinds is given.<sup>5</sup> The largesse of this sacrifice is like that of Purusamedha. Here land is also given as extra largesse.<sup>6</sup>

10. PITRMEDA

Pitṛmedha sacrifice means funeral rites for manes (pitrs). The sacrifice is performed when the year of the father's death has been forgotten or in an uneven year.<sup>1</sup> It can be performed either in summer or autumn (winter) or Māgha; and amāvasya or a single nakṣatra is the date to be performed.<sup>2</sup>

The bones of the dead are collected in a pitcher, the pitcher is brought near the village<sup>3</sup> and is placed on a cot. The pitcher is covered with a new cloth and then successors of the dead go around the pitcher three times but women optionally go.<sup>4</sup> The rounds are taken at the first half, middle half and at the second half of the night. On the day of beginning the pitṛ-medha sacrifice grains in a large quantity are given.

In the early morning of second day they, taking the bones, go to the south to prepare a burial place. It is prepared on the ground which is covered with trees from all sides but the sun rays reach there. This place should be a barren land<sup>5</sup> and should not be seen from the village as well as it should be far from the path.<sup>6</sup>

The burial place, measured equal to man's length, is swept with a branch of palāsa tree. Āhvaryu ploughs it four times, unyokes the oxen, places the plough in the south and sows the seeds.<sup>7</sup> The bones, from the pitcher, are thrown into the middle of the ground and some one throws the pitcher, silently, having gone to south. The bones are placed in a manner so as to resemble the shape of a man and a brick is placed, silently, in the centre.<sup>8</sup> Then three bricks without any mark, are placed to the each side.<sup>9</sup> The soil from a 'Pradara' or from each side,

except the east, is brought and is thrown on the bricks. The heights of the tombs are different according to the different classes of society - for a brāhmaṇa up to the mouth; for a kṣatriya up to breast; for a vaiśya up to thigh; for a woman up to the lap and for a sūdra up to the knee; or for men of all classes below the knee.<sup>10</sup> Then a pit is dug in the south, the successors of the dead fill it with milk and water and seven other pits are dug in the north of the burial place which are filled in only with water. Then they return to the village and anoint their eyes with collyrium and Adhvaryu offers an oblation to agni with the help of a sruvā.

Then the largesse is distributed. The largesse is a seat along with a pillow, an old ox and old barley.<sup>11</sup> If one desires to give more than this as sacrificial fee, he can give gold etc.<sup>12</sup>

11. EKĀHAS

Soma sacrifices are divided into Ekāha, Ahna and sattra. Ekāha lasts for one day and is distinguished from ahna and sattra. The principal ritual, in soma sacrifices, is pressing of soma. Agnistema, which is said to be the model of all the soma rites,<sup>1</sup> is an ekāha in which pressing of soma is performed in one day. Ekāhas are in a large number which are performed for the fulfilment of different desires. All the ekāhas have fire altar, except the sodasīn, the tīvrasut and the four monthly sacrifices, that have consecration days and upasad days without a fire altar.<sup>2</sup> In the ekāhas there is one yajamāna and sixteen r̥tviks.<sup>3</sup> The person who will perform the (ekāha) sacrifice with a thousand sacrificial gifts, or who has performed it shall offer the three layered sacrifice.<sup>4</sup> In the ekāha of agnistema-form, one animal is offered to Agni; in the ekāha of ukthya-form two animals to Agni and Indrāgni, in the ekāha of sodasīn-form three animals to Agni, Indrāgni and Indra are offered and in the ekāha of atirātra-form three animals as that of sodasīn-form plus an ewe for sara svati (are offered). The ekāha, whose form (sāmsthā) is not told, is in agnistema form.<sup>5</sup>

12. AHINAS

The sacrifice in which the pressing days last for two to twelve days, is an ahina sacrifice.<sup>1</sup> All the ahinas except Dvadasāha and Jāmadagna, do not go beyond a month including dīkṣā days and upasad days.<sup>2</sup> The consecration days comprise the full moon day.<sup>3</sup> Dvadasāha is both an ahina and a sattrā. The procedure of performing the ahinas is like this: the ahinas of two pressing days and twelve upasad days are completed with sixteen dīkṣā days; ahinas having three pressing days and twelve upasad days require fifteen dīkṣā days to complete a month and in this way we see that in case the pressing days increase, the dīkṣā days decrease.<sup>4</sup> Giving one thousand cows as largesse in all the ahinas is the common feature.<sup>5</sup> But in caturātras etc. the cows are given more than the said number. Navasaptadasa, Viṣuvat, Gau, Āyu, Jyotiṣṭoma, Viśvajit, Trivṛt, Pañcadasa, Saptadasa, Ekavimśa, Apotryāma, Ābhijit and Sarvastoma, these thirteen ekāhas<sup>6</sup> - performed in atirātra form - are taken to be ahinas because their duration (of performance) and largesse are equal to the ahinas. Now, in the following chart a list of ahinas is <sup>being</sup> given:-

Sr. No.	Name of Ahinas	Total no. of pressing days of each of the ahina,
1.	Āngirasa Caitrāratha Kāpivana } <sup>7</sup>	Two
2.	Garga, Baidha, Chandoma, Āntarvasu Parāka } <sup>8</sup>	Three
3.	Ātri caturvīra, Jāmadagna, Vasiṣṭha Samarpa, Viśvāmitra } <sup>9</sup>	Four
4.	Devapāñcāha, Pañcaśāndīya, Vratavat } <sup>10</sup>	Five
5.	Rtu-sadaha, Prsthya'valamba, 3rd with no specific name } <sup>11</sup>	Six

<u>Sr. No.</u>	<u>Name of thinas</u>	<u>Total no. of pressing days of each of the ahina</u>
6.	Jyotis, Gau, Ayu, Abhijit,) <sup>12</sup> Viśvajit, sarvajit, sarvastoma)	Seven
7.	No specific Name <sup>13</sup>	Eight
8.	No specific Name <sup>14</sup>	Nine
9.	Trikakup, Kausurubinda,) <sup>15</sup> Pūrdaśāraṭra, Chandomadāsāha)	Ten
10.	Faundarīka <sup>16</sup>	Eleven

.....

13. SATTRAS

Soma sacrifices which extend over twelve days are called sattras. Sattras are divided into Rātrisattras and Sāmvatsarīka sattras (which last for a year or more). The sattras increase each time with one day from twelve upto forty days; they have on both sides an overnight rite.<sup>1</sup> Dvādaśāha is the Prakṛti of all the sattras.<sup>2</sup> Sadahas are added in case of rātri sattras which last for many days.<sup>3</sup> There is only one dāśā-rātra in the same sattra. In the sattras the yajamānas themselves are the ṛtviks i.e. the ṛtviks are not different from the yajamānas. That is why no extra ṛtvik is appointed. According to Jaimini<sup>4</sup> sattras are the sacrifices which are performed by several persons together and the 'phala' (fruit) accrues to each of them severally. The sattras are restricted to the brāhmaṇas only. The other varṇas have no right to perform a sattra. But, of course, in all the sacrifices, the brāhmaṇas alone should act as a ṛtvik. Jaimini<sup>5</sup> is of the view that the ṛtvik (i.e. yajamāna) can be substituted by another if one becomes disabled. But this substituted one is not entitled to share the fruit of the sacrifice. He is only to complete the number of ṛtviks. There are twelve dīksā days and twelve upasad days, almost, in each of the sattra. The sattra is an optional sacrifice.<sup>6</sup> If on the one hand Trayodaśa-rātra-sattra consists of thirteen pressing days then on the other hand Viśvāśrīm-ayana-sattra has one thousand years' pressing.<sup>7</sup> Thus there is a wide range of sattras which have different number of pressing days.

14. PRAVARGYA

Pravargya is regarded as an independent rite<sup>1</sup> but actually it is an integral part of the soma-sacrifice. In the Kātyāyana Śrauta Sūtra (26th chapter) and Āpastamba Śrauta Sūtra (15th Prasna) it has separately been dealt with. This sacrifice, generally, is performed twice a day - morning and evening, before the upasad but upasad can precede Pravargya. The rite lasts for three days.

After the consecration ceremony the Mahāvīra-pots, two milking bowls and two Rauhīna kapālas<sup>3</sup> are prepared, and rest of the clay is used during prāyaścitta. These pots are baked and after taking them out of fire,<sup>4</sup> the milk of the goat is poured into Mahāvīras and the rituals related to the others are done silently.

At this stage starts the actual performance of Pravargya. The yajamāna places the pots etc. on the kusa spread in front of the gārhapatya.<sup>5</sup> Then the implements such as sphya, ājyasthāli, ājya, surpa etc. are also placed.<sup>6</sup> Sprinkling of Mahāvīra is done and Prastotr sings sāmans. The pots related to gharma are sprinkled, silently. From the front door of sāla two pegs are taken out and are fixed on the ground to the south of sāla. To the north of gārhapatya and āhavaniya two kharas are prepared. The seat of emperor is turned round in front of the āhavaniya and then the seat is placed in the south.<sup>8</sup> On the seat, upon which the remains of clay and two Mahāvīras are placed, a skin of a black antelope is spread<sup>9</sup> and the Mahāvīras are covered with a cloth. Ghee is poured into the Mahāvīra.<sup>10</sup> Rajatasatamāna is placed in the sand of khara. Now the yajamāna kindles

the muñja and places it around the khara and then a Mahāvīra full of clarified butter is placed. The Adhvaryu spreads the ashes, places the thirteen śakalas of Vikamkata wood around the Mahāvīra, and then the Pratiprasthātā and Āgnidhra help him in fanning the Mahāvīra thrice.<sup>11</sup> Gold śatamāna is taken off from the Mahāvīra and Hotā sprinkles with ghee. Pratiprasthātā bakes two puroḍāsas on the Rauhīna-kapālas.<sup>12</sup> Adhvaryu uncovers the earlier covered head of the yajamāna's wife. Now one of the puroḍāsas is offered.<sup>13</sup> At the time of going to gārhapatya Adhvaryu calls a cow thrice and it comes then Adhvaryu wraps a rope around its horns, lets the calf suck and milks her into the milking bowl. Now Pratiprasthātā milks a she-goat in the same manner. Adhvaryu puts the milks of cow and she-goat into the Mahāvīra pot in which is boiling butter.<sup>14</sup> This mixture called as gharma is offered to Āśvins and rest of the gharma is eaten by the ṛtviks.<sup>15</sup> Now the second puroḍāsa baked on Rauhīna kapāla is offered.<sup>16</sup> After some of the rituals the wife of the yajamāna is sent out of the sālā. At last Pravargya is set out by throwing implements into the water and the rituals of distributing the largesse is performed.

1. DARSĀPŪRNAMĀSA

1. Dictionary of Vedic Rituals, p.72.
2. व्याख्यातौ दर्शपूर्णमासौ प्रकृतिरिष्टपूर्वान्तानाम् । Śān SS. 1. 16. 1; Cf. KSS. 24. 3. 32; Ḥ.yajñā Paribhāṣā Sūtra, 116; V. S. Agrawala takes Darsa-Paurṇamāsa a type of rotation of the Time wheel which becomes the model of several sacrifices; Proceedings of the Summer School of Vedic Studies, May-June, 1960, p. 160. S Br. 1. 5. 2. 19.
3. S Br. 1. 9. 3. 1.
4. पूर्वो पौर्णमासीभूजरां वीप्वसत् । KSS 2. 1. 1.; उपोष्य पौर्णमासेन इविष्टा रहते । Śān SS. 1. 3. 1.
5. अन्तस्त्वाधानमध्यर्थ्युर्यज्ञमासानौ वा । KSS. 2. 1. 2; Ḥkh. SS. III. 1.
6. इहनि मासं -पैषुन लक्ष्येत् । KSS. 2. 1. 8; Ḥkh. SS. III. 2;
7. वेशमपु लपते वा, इश्वरम् । KSS. 2. 1. 8; Ḥkh. SS. 4. 1. 4.
8. अथ जपति ० श्रग्ने वृत्तपते वृत्तं चरिष्यामीति ० ----- । Ḥkh. SS. IV. 2. 2;
9. तृष्णात्सरण्योऽपीनापश्नोयात् । KSS. 2. 1. 14; Vait. SS. I. 1. 11; MaṇSS 1. 4. 1. 10.
10. बन्धिन्हौतं हुता श्राणं दुष्टिते --- । KSS. 2. 1. 17; Ḥkh. SS. III. 18. 2; Vait. SS. I. 1. 16-17; Ḥkh. SS. IV. 1; Ta1. Br. 3. 7. 6. 1.
11. ० कर्ते देविष्ट व्याख्यातिरिष्टपूर्णमासान्त्वय तद्वे शीद यौऽस्मत्पावत् ० इति सद-  
निःश्वासैः । KSS 2. 1. 21; Cf. Vait. SS. I. 1. 13; Ḥkh. SS. IV. 2
12. शुद्धात्त उरैषाऽपीयं वाप्ति शिल्पाति ० दक्षत्वे ० ति । KSS 2. 3. 3.
13. दृष्टे रुद्धीन्दिवरित्कीर्ति शुद्धात्ताऽप्याम, विद्यः प्राचाणि लंकायति । KSS 2. 3. 6.
14. परिस्तृप्ताति शुद्धिरिम्पर्ते व । --- । Maṇ. SS 1. 1. 3. 8; Viṇ. SS I. 4. 12;
15. कर्मान्तौ वा । KSS 2. 3. 7. ० ततोऽव्युक्तिरित्वान्तौ वा विद्यः शत्रायासीद-  
यति विनिवीप्य इमेणैः । इति दक्षत्वात्प्रियः ।
16. ० कर्माद्य वाप्तैः । एति शुद्धिरित्वान्तौ नक्षत्रपूर्णमासाद्य वाचं वाच्यति । KSS 2. 3. 10.

१७. विष्णुस्त्वैति मन्त्रेणानसी दक्षिणं चक्रारोहन्वर्युँ । *Vidyā.on KŚS. 2.3.15.*

विष्णुस्त्वाहृत्वैति रत्ये चक्रे दक्षिणं पादमत्यापाया हृतमसि हविधनिमित्यारहति । *KŚS. I. 17.8.*

१८. श्रपणस्य पश्चात्सादयति पृथिव्याहृत्वे ति । *KŚS. 2.3.27*

१९. कुशी समावपुशीणां ग्रावनन्तर्गमीं कुशीः --- । *KŚS. 2.3.30; SBr. 1.1.3.1-2.*  
समावन्तर्गमीं दमीं विषुति कुरुते । *KŚS. II. 2.12; Mān.ŚS. 1.1.3.11;*  
*VarāhaSS. I. 2.4.8., Bhar.ŚS. I. 17.6; Hir.ŚS. I. 3.8.*

२०. शम्भांसि । अवधूतं रक्तोऽवधूता शरातयः । *VS. 1.14; Cr. SBr. 1.1.4.1-4;*  
*Baudh.ŚS. I. 6; VarāhaSS. I. 2.4.40; TS. 1.1.5.1; KS. 1.5, MS. 1.1.6.*

२१. अनुत्तृजन्कृष्णा जिनमधिष्ठवणमसी ति तस्मन्नुत्तरमधिवत्यति । *KŚS. I. 19.6;*  
*Baudh.ŚS. I. 6; Hir.ŚS. I. 5.16, VarāhaSS I. 2.4.43; VKh.ŚS. IV.6.*

२२. वाचं विसृजते । यज्मानश्च । *KŚS. 2.4.7-8; SBr. 1.1.4.8-9; Mān.ŚS. 1.2.2.*

२३. परापूतमिति निष्पुनाति । *KŚS. 2.4.18; Baudh.ŚS. 1.6.; MS. 1.1.7; KS. 1.5.*

२४. देवणापिधाने रुपत् । *KŚS. 2.4.24; SBr. 1.2.11;*

२५. 'धर्मी ती' ति पुरोडाशो रुपत् । *KŚS. 2.5.19.*

२६. तेष्योऽन्ताहार्य ददाति ब्राह्मणा श्यं व शौदन इति । *K.ŚS. III. 4.3.*

२७. पत्नीं सन्नहृति ---, मुञ्ज्योववेण क्रिवृता --- *KŚS. 2.7.1.;*  
मौञ्ज्येन दास्नान्तरारतः पारेन योगव्रणा वान्मत्तरं वासः । *KŚS. II. 5.4.*

२८. उर्जित्येति आज्यमुद्यस्य पत्नी मवद्यति अवद्येन इति । *KŚS. 2.7.4.*

२९. रावितुस्त्वत्याह्युत्सुति प्रौढाणीश्च पूर्ववत् । *KŚS. 2.7.7.; Hir.ŚS. 1.7.24.*

३०. आज्यमवद्यते ' तेषांती ' ति यज्मानी वा । *KŚS. 2.7.8; SBr. 1.3.1.26-28;*  
आज्यसर्ति सत्यस्ते त्यज्यर्युक्तानश्च -- आज्यमवद्यते । *KŚS. 2.6.6.*

३१. शिष्ठं मूलेषु पसिन्नति -- *KŚS. 2.7.17; SBr. 1.3.3.4. VKh.ŚS. V.5*

३२. परितोन्परिदाति --- ताहुमात्रान् पादाश - तेषमत - कार्यी - तेषाम् --  
तादिरोदुच्चरान् --- । *KŚS. 2.8.1.; SBr. 1.3.3.20.*

३३. वरो ।

३४. आगुष्ठाभ्यां चाववाधते पाषाभ्यां -- *KŚS. 3.1.7;*

३५. *KŚS. 3.1.10-11.*

३६. अनुवचनान्ते वेदेनाहवनीयं क्रिप्तवाज्य सुवेण ---। KSS.3.1.12.

३७. अथ प्रवृण्णीतेऽनिर्दिवो देव्यो हौता देवान्यकादिदांश्चकित्यान्मनुज्वद्भरतवत् ।  
KSS.3.2.7; SBr.1.5.1.5-11; Baudh.SS.1.15; ḍSS.11.16.5.

३८. अमुवदमुवदिति यजमानार्चयाण्याह ---। यावन्तो वा भन्नकृतः । पुरोहितार्चण  
वा । KSS.3.2.8-10; ḍSS.11.16.6-8; ASvSS.1.3.1-4; VkhSS.6.5.

३९. कांत्रियवैरवयोरेच नित्यम् । KSS.3.2.11; Mañ.SS.1.3.1.28.

४०. मनुवदिति वा सर्वेषां पूर्व । KSS.3.2.12; सर्वेषां भानवेति संशये । ASvSS.1.3.5;

४१. उपांशु वा । KSS.3.2.14; ḍSS.11.16.14; Varaha.1.3.4.22; VkhSS.6.5;

४२. शृतस्य पन्थामन्वेष्यि होतेत्यभिकृप्यासेऽध्यर्थ्युमन्वारपतं पाश्वेत्यन पाणिना ।  
आग्नीप्रभक्षदेशेन सव्यस वा । ASvSS.1.3.25-26; SānSS.1.6.3.

४३. न तस्य किञ्चिन्नति पञ्चमे । KSS.3.3.4;

४४. पुरोहिताशावन्तरेण ग्नाचोमा उपांशवाज्यस्य । KSS.3.3.23; VaitSS.1.3.3.

४५. यावद्विरुचराद्विरुचिस्वष्टकृतः । KSS.3.3.25; VaitSS.1.3.5.

४६. उपहृतां प्राशनन्ति युवताः । यजमानश्च । KSS.3.4.19-20; VarahaSS.1.3.5.11.

४७. पवित्रयोर्मर्जियन्तेऽपरेण ---। KSS.3.4.21; VaitSS.1.3.18.

४८. VS.6.22.

४९. सा दक्षिणा । KSS.3.4.28; SānSS.1.12.9-11; VkhSS.7.3.;

५०. उदगुद्वारयति रुद्विश्च । KSS.3.4.29.

५१. प्रतो चो जुहौति । KSS.3.5.10; Baudh.SS.1.19; ASvSS.1.8.1.

५२. भरुता निति नीचृत्या त्रृणमादायाऽनुप्रहरति । हस्तेनाचरति । KSS.3.6.7-8.

५३. यजमान भागं च प्रीषिते । KSS.3.6.9.

५४. कांत्रियवैरवयोरेच नित्यम् । KSS.3.6.10.

५५. सूची प्रगृहणाति संख्यभागा इति संख्या जुहौति । KSS.3.6.17 & Comm.

५६. वेदं हौता, सूक्षुष्वमध्युराज्यस्थालीमनोदादाय । KSS.3.6.21; Baudh.SS.1.20.

५७. पत्नीसंयाजेष्यो गार्हित्यं गच्छन्ति । KSS.3.7.1; SBr.1.9.2.1.

५८. यजति सौमं, त्यस्तारं, देवानां पत्नीरग्निं गृह्णपतिमिति । KSS.3.7.7.  
VaitSS.1.4.8; ḍSS.3.8.6.

५८. सव्येषावृत्य दक्षिणान्नी जुहौति --- | KSS. 3.7.15.

५९. --- पिष्ठलेपान्जुहौति | KSS. 3.8.1; ḪSS. 3.9.12; ṬhSS. VII. 10.

६०. पत्नी वेदंप्रमु चति ---- यौवनं च --- | KSS. 3.8.2; SBr. 1.9.2.23;

वस्त्यायोवनं विकृते प्रत्वा मुन्त्रापि वस्त्यास्य पाशादिति | ASV. SS. I. 11.3.

अस्याऽति योद्वयिमीवनं हौतृकर्त्तुमिति दर्शयति | Narayana on ASV. SS. I. 11.3.

६२. स्तूपात्यावेदः | KSS. 3.8.3; ḪSS. 3.10.5; ASV. SS. I. 9.11.

६३. KSS. 3.8.5.

६४. KSS. 3.8.6.

६५. KSS. 3.8.9; SBr. 1.9.3.7.

६६. विष्णुव्रान् ब्रह्मते --- | KSS. 3.8.10, ḪSS. 4.14.6; Vait. SS. I. 4.18;  
For details about Three steps of Vishnu see Chaubey B. B.:  
VISHNU AND HIS THREE STEPS; Indian Philosophy & Culture,  
Vrindabana, Vol. 10, No. 4, 1965, p. 81.

६७. ^ ततौ चि --- ^ पुक्ष्य नाम मृहूणाति | KSS. 3.8.22; ḪSS. 4.16.3.

६८. व्रतं विगृजते योपयात् | KSS. 3.8.25; ḪSS. 4.16.1.

६९. सं यत्पतिराशिराति भागं प्राशनाति | KSS. 3.8.26.

७०. श्रावणं तर्पयितवै बूवात् --- | KSS. 3.8.27; SBr. 1.2.3.5.

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## 2. PINDAPITRYAJÑA

१. पितृक्षः स्वकातत्वादनं स्थात् | Jaimini IV.4.19.

२. SBr. 2.4.2.8.

३. अं वा, समभिव्याहारात् | KSS. 4.1.30.

४. वीवपितृकर्त्य पिष्ठपितृयक्षादर्शमावास्यायाम् | KSS. 4.1.1. --- पिष्ठ-  
पितृयक्षम चरन्ति | ḪSS. 1.7.1-2. (चरन्तोति बहुवक्त्वं पत्न्यपत्न्या | रुद्रदत्तः)।

५. अपरास्ते पिष्ठपितृक्षश्चन्द्रादर्शमावास्यायाम् | KSS. 4.1.1. --- पिष्ठ-

पितृयक्षम चरन्ति | ḪSS. 1.7.1-2. (चरन्तोति बहुवक्त्वं पत्न्यपत्न्या | रुद्रदत्तः)।

६. विष्वर्यस्य पितृयेषु तु स्फूददक्षाणा च | KSS. 1.7.26; ASV. SS. 2.6.3.

७. परिस्तीर्य तं, पूर्ववत्पा त्रासादनमेव शः । KSS.4.1.3.; BaudhSS. III.10.

८. एहृत्पत्तिकारौति । KSS.4.1.5; । तमपि पत्नी सकृत्करौति । Rudra.on  
क्षSS. I.7.11; Sān. SS.4.3.7; Bhār. SS. I.7.6.

९. ये मैदाणे तप्त्वास्तान्त्वत्वा त्रुष्णीं मैदाणमाद्याति । क्षSS.1.8.5., Mān. SS.  
1.1.2.18; Vārāha SS. I.2.3.13.

१०. अवर्गतिपृष्णी तात् स्फूर्येन लेखामुलित्वेदपहता ---। ASV. SS. II.6.9.

११. तस्यां पिष्ठान् निपृष्णीयात् --- ASV. SS. II.6.15, Baudh. SS. 3.10.

१२. वयस्युले यमानलोमानि वा । KSS.4.1.18, क्षSS. I.10.1; ASV. SS. II.7.6;  
Baudh. SS. 3.11., Bhār. SS. I.9.9.; TBr. I.3.10.7.

१३. वाससौ दशौ छित्वा निदव्यादिति । Viśvā. on KSS.4.1.17.

१४. ऊर्जेभित्यां निषिद्धति । KSS.4.1.19, Sānkh. SS.4.5.3., Vārāha. SS. 1.2.  
3.15.

१५. अवधायाऽवजिष्ठति यमानः । KSS.4.1.20; Vārāha. SS. I.2.3.30.

१६. उल्मुखसदूषा चित्तनान्त्यग्नौ । KSS.4.1.21; SBr. 2.4.2.24.

१७. --- मध्यमपिष्ठं पत्नी प्रासनाति पुक्तामा । KSS.4.1.22; SBr. 2.4.2.24;  
क्षSS. I.10.10-11; ASV. SS. II.7.12-13, Sān. SS. 4.5.8.

१८. यदि जीव पिता न क्षादा हौमान्त्वत्वा विरमेत् । क्षSS. I.9.8.

१९. जीवेन पित्रादिना व्यवहिते पितामहाद्यो पिष्ठदानं न भवतीति जातु कर्त्त्व्यं आह।  
Comm. on KSS.4.1.26; But जीवपिता पितामहाय प्रपितामहायेति दद्यात् ।  
Mīr. SS. 2.7.19.

२०. न जीवन्त्मतीत्य दद्यातीति श्रुतेः । KSS.4.1.27.

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### 3. SANNAYA IN THE DARSĀSTI

१. श्वो नादेतेत्यहृष्टे वा पर्णशासां छिन्नि ---। KSS.4.2.1; क्षSS. I.1.8, 10;  
Vārāha SS. I.2.1.2-3; Baudh. SS. I.1; MīrSS. I.2.4.

२. सन्नमतापि वास्तरे । KSS.4.2.3; उन्मयत्युक्तुरौति वष्ट्वै । Rudra. क्षSS. I.1.11.

३. गात्रूगिवेशान्संज्ञ्य वत्सं शारथो पस्पुशाति । KSS.4.2.7; क्षSS. I.2.2.

४. ऐन्द्रं भवति माहेन्द्रं वा । KSS.4.2.10; क्षSS. I.2.6, 7; Sān. SS. I.3.16-17;  
Vajt. SS. I.3.3., TS. I.1.1.1.

५. यतान्वाऽग्निहोत्रहीमः सन्नियतस्ता रात्रिः । KSS. 4. 2. 17; ḪSS. I. 11. 1.  
 ६. ḪBr. 1. 7. 1. 15 does not use the word 'asūdrena'.  
 ७. तं पृच्छति कामघुलाः प्र णा ब्रह्मन्दाय हविरिन्द्रियसमिति । ḪSS. I. 13. 3;  
 Baudh. SS. I. 3, Vkh. SS. III. 7; TBr. 3. 2. 3. 6.  
 ८. प्रातराम्नेय रेत्कान्तरव रात्रेकपाती सन्नियतः । KSS. 4. 2. 36;  
 ९. यीमयाजी सन्नियेत् । KSS. 4. 2. 45; ḪBr. 1. 6. 4. 10.

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#### ४. DĀKSYĀNA YAJNA

१. प्रजापतिर्हि वा इतेताग्ने यज्ञेतेवे ।--- स वेदकां नाम । त्वदेनन साऽग्नेयज्ञत  
 उपादाकायणायां यां नाम --- । ḪBr. 2. 4. 4. 1-2.  
 २. षाकां षण्यतः प्रजाः परवन्न-यशस्वामस्य । KSS. 4. 4. 1.  
 ३. सान्मायूर्यवत्प्रातः । KSS. 4. 4. 5; ḪV. II. 14. 9; Sān. SS. 3. 8. 9.  
 ४. अमावास्यायां परस्या मेत्रावरुणी । KSS. 4. 4. 6; ḪV. SS. II. 14. 10.  
 ५. प्रथमी वोभयस्तु यज्ञानः । KSS. 4. 4. 24; ḪBr. 2. 4. 4. 25; Sān. SS. 3. 8. 26.

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#### ५. AGRĀYANA

१. यत्र नवसस्यानामग्रपाक्षो देवान्वीयते तदाग्रयणं नाम नित्यं क्लै । Rudra. ḪSS.  
 6. 29. 2; J. Frazer discussing this sacrifice gives instances of  
 performance of this sacrifice not only in India but also in  
 other countries; *The Golden Bough*, Vol. II, pt. V, Ch. 11.  
 २. अमावास्यायां पौर्णिमास्यां वा । ḪSS. 6. 29. 4.  
 ३. पर्वप्रयाग्रयणं कूर्वीत वसन्ते यतानां शरदि त्रीहोणाम् । Mān. SS. 1. 6. 4. 1;  
 वाग्रयणमेन्द्रियनमग्रपाकर्त्य । KSS. 4. 6. 1; Baudh. SS. III. 12; Vait. SS. 2. 4.  
 ४. वैश्वदेवशत्रुः । KSS. 4. 6. 3; Baudh. SS. III. 12; Vāraha I. 5. 5. 6.  
 ५. पर्याप्ति वा । KSS. 4. 6. 4; ḪSS. 6. 29. 10;  
 ६. धावापृथिवीय रक्षकपाताः । वाज्यरस्य वा यज्ञेत । KSS. 4. 6. 5; 7; Baudh. III. 12.  
 Vkh. SS. VIII. 1; Bhar. SS. 6. 16. 15; ḪSS. 6. 29. 10.

८. पुराणानां वा चरुः । KSS. 4.6.8.  
SBr. 2.4.3.13.

१०. सौम्यः रथामाष्वरुरारण्यस्य । KSS. 4.6.17, ḪSS. 6.29.10; ASV. SS. 2.9.8; Baudh. SS. 3.12; Sān. SS. 3.12.1; Vkh. SS. 8.1;  
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#### ६. AGNYĀDHĀNA

१. अमावास्यायामन्याधेयम् । KSS. 4.7.1; ḪSS. 5.24.9.  
SBr. 2.1.4.1.

३. अन्यागारे कुर्वन्ति । KSS. 4.7.8; एतत्पूर्व व्यतिरिक्ता इति वर्णः पु श्व-  
श्वादिव इति वाचिकाः । But SBr. does not say anything about it.

४. पौर्णमासवप्नप् । KSS. 4.7.11;  
KSS. 4.7.13; ḪSS. 5.4.11., Vkh. SS. 1.11.

६. गार्हपत्यागार निमेष्याभ्याद्याद्याति । वैरथ्युम्भारो षमानसादा । KSS. 4.7.14-  
यी द्रासणो राक्ष्यो देश्यः कुरु वा चुरु एव वसुष्टः स्याद्य गृहादाहृत्या-  
दध्यात्पुष्टिकामस्य । ḪSS. V. 14.1.

७. उपास्तमयं --- । KSS. 4.7.17.

८. पूर्वेण प्रविशति, दक्षिणेन पत्नी । KSS. 4.7.18.

९. अश्वत्थसमीगमाद्यरणी प्रयच्छति । KSS. 4.7.20; ḪSS. V. 1.2; TBr. 1.2.1.8;  
ASV. SS. II. 1.16; Vkh. SS. II. 1.8; Baudh. SS. II. 6.

१०. KSS. 4.8.1; SBr. 2.1.4.3.

११. रोहिते चर्मेण्या नहुरे चत्वारि छविष्य पात्राणि भिरोते --- । KSS. 4.8.2.  
\* रोहिते चर्मेणि \* is not found in the SBr. 2.1.4.4.

१२. उपास्यास्त्रं संपत्तं मन्ये कृत्या सर्पि । KSS. 4.8.3; SBr. 2.1.4.5; Vkh. SS. 1.6.

१३. चत्वारः चुत्पत्तिः प्राशनन्ति । KSS. 4.8.6; ḪSS. 5.7.2; Vāraha SS. I. 4.1.8.

१४. वरं ददाति । KSS. 4.8.8; अन्ताहार्यमासाद्य श्रित्यानं द्विष्यं ददाति ।  
Baudh. II ३, तस्यी वत्सतरं ददाति । Vkh. SS. I. 6

१५. रात्रिं जागरणवारणे । KSS. 4.8.11; Baudh. SS. II. 15; Vāraha. I. 4.1.15;

१६. उत्सूप्तैऽग्निमन्थनमनुत्सूप्त एके । KSS.4.8.19; SBr.2.1.4.8 does not accept the former view.

१७. स्थितैऽस्ये पुरस्तात् । KSS.4.8.23; ḪSS.5.14.16; Mān.ŚS.1.5.2.21.

१८. जाते वरदानम् । KSS.4.8.24; ḪSS.5.11.3; Vkh.ŚS.1.10;

१९. तस्या भिश्वासः ' प्राणमपृते वध ' इति । KSS.4.8.26; SBr.2.2.2.15.

२०. उच्छास्त्रैऽपृतं प्राण वादध ' इति । KSS.4.8.27.

२१. नानमध्वर्योः । श्रीं वा वैद्यौगात् । KSS.4.9.5-6, ḪSS.5.16.6.

२२. इव्यैनां द्वरणामुपयस्य । यस्मिं धूम उपेयात् । KSS.4.9.8-9,

२३. दक्षिणां ग्निमादयाति । सम्यं च निष्पैष्य । KSS.4.9.17-18; ḪSS.5.17.1.

२४. गां दात्यध्वर्यमित्याह । KSS.4.9.19.

२५. दक्षिणां धैनां नां न्परि त्यादगुत्सूजति । KSS.4.10.2; Baudh.ŚS.2.17.

२६. धैनहात्रं च शूष्णां भुतोः, पूणहुत्यस्ति । KSS.4.10.4.

२७. वरं पदार्थाति वान्विष्वासम् । KSS.4.10.6, SBr.2.2.1.4., Baudh.2.16.

२८. KSS.4.10.7; SBr.2.2.1.5. describes these oblations as "Uttarāṇī havīmsī".

२९. अन्नये पत्नानाय प्रसा । KSS.4.10.8; Mān.ŚS.1.5.6.1; Vait.ŚS.II.2(6).11, Śāṅ.ŚS.II.2.3; Vārāha.I.4.4.23; Vkh.ŚS.1.16.

३०. अन्ने धावलाया, वानय शुचय च पितोया । KSS.4.8.9, Mān.ŚS.1.5.6.3.

३१. अदित्ये चहस्तुतो या । KSS.4.10.10; Śāṅ.ŚS.II.2.12, Vārāha.I.4.4.28; Vkh.ŚS.1.16; Mān.ŚS.1.5.6.6.

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### ३. PUNARĀDHYĀNA.

१. पुनराध्याधानाप्रक्रियात्मय । KSS.4.11.1 & Comm., SBr.2.2.3.1-5; KSS.4.11.2.

२. त्रिरात्रावरमनीनुत्सूच्य । नां वा । KSS.4.11.3-4.

३. कुर्सराधानम् KSS.4.11.7; SBr.2.2.3.11, Baudh.III.1, Mān.ŚS.1.6.8.6.

४. पुनर्देवत्वैः । वर्णसु मध्यन्दिने वा । KSS.4.11.5-6; SBr.2.2.3.7, 10; does not give option of 'punarvavasoh'.

६. शार्नैयः पंचपात उपांशु प्रागुत्तमादनुयाजात् । KSS. 4. 11. 9; SBr. 2. 2. 3. 14-5.  
Man. SS. I. 6. 5. 9; Varaha. SS. 1. 5. 1. 11; Bhar. SS. 5. 9. 15-16.

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## AGNIHOTRA

१. "The Agnihotra represents an ancient charm for fecundity" - Louis Renou; Vedic India, p. 102.

२. अस्तमेति वृलीति । प्रातर्जुहौत्यमुदितौ । KSS. 4. 14. 6; 4. 15. 1; ASV. SS. II. 2. 9; ABr. 5. 29; Mān. SS. 1. 6. 1. 8; Vait. SS. II. 3(7). 1., Hir. SS. 3. 7. 16.

३. नित्यौपकिरणादिः । स्मृतिः । KSS. 4. 13. 4-5; SBr. 2. 3. 2. 6:

४. परिस्तरणं वा स्वेष्ट --- KSS. 4. 13. 15; Hir. SS. 3. 7. 16.

५. यत्य --- गार्हपत्यात्प्रकृत्या संतामुदक्षारा इत्यत्याद्वन्नोयात् KSS. VI. 5. 5; ASV. SS. II. 2. 14; Vait. SS. II. 3(7). 5; Varāha SS. I. 5. 2. 16.

६. KSS. 4. 14. 1; SBr. 2. 3. 1. 14; Baudh. SS. III. 4, Bhār. SS. 6. 8. 18;  
But KSS. VI. 3. 13, gives option for Sudra when it <sup>says</sup> दुद्यात् ।

७. पूर्वणाद्वन्नोयात्प्रकृत्य गार्हपत्येऽपियत्युत्तरतो निरुद्यागांरान् KSS. 4. 14. 2.  
गार्हपत्यात् वतिपर्यानागांरानुदक् पृथक् वृद्यदिविद्यणार्थं Comm. on ASV. II. 2. 18;

८. उपरि समिवं धारयन्ताऽपि विद्यति --- KSS. 4. 14. 12; Vait. SS. II. 3(7). 8;

९. ग्रुहीतमभिजुहीति । अनिन्दिति । इति । सबु । इति वा KSS. 4. 14. 14.  
। अनिन्दिते । व्रेववेस्तापत्य । KSS. 4. 14. 16; SBr. 2. 3. 1. 31.

१०. वृत्ते निराय गार्हपत्यमवेक्षते होऽप्त्वस्मिन् । KSS. 4. 14. 16.

११. तुष्णीमुज्जरां पूर्वीम् KSS. 4. 14. 17; The word 'तुष्णीम्' is not found in the SBr. 2. 3. 2. 18.

१२. उत्तरयौत्तर पुष्टिः स्थात्याः पूर्वेण । इह पुष्टि --- इति गार्हपत्ये KSS. 4. 14. 22; ASV. 6. 13. 2; Vt. SS. II. 3(7). 17.

१३. तुष्णीं वित्तीयाम् । KSS. 4. 14. 23.

१५. अन्य --- स्वारेति दक्षिणान्नो । त्रृष्णीं वित्तियाम् । KSS. 4. 14. 24-25.

१६. अनामिक्या द्विः प्राज्ञाति । KSS. 4. 14. 26; Vait. SS. II. 3(7). 21;  
Varaha. SS. I. 5. 2. 43; Hir. SS. 3. 7. 18.

१७. उत्सृष्ट्य निर्लेद्याचम्यां त्वित्वति, देवाद्विजन्व, पितृद्विजन्व --- । KSS. 4. 14. 27.

१८. समिध वादपाति सर्वतु या॒ पर्युक्तातं समिदसि समिद्वा॒ मै॒ न्ने दो॒ दिहि॒ समिदा॒  
ते॒ अन्ने॒ दो॒ यासमिति॒ । KSS. 4. 14. 30; | Karka takes it as one Mantra  
(एक रक्षायं मन्त्रः), Devyājnīka Paddhati takes as three  
Mantras (त्रयीं मन्त्राः) ।

१९. प्रात्सुहोत्थुदिते॒ । KSS. 4. 15. 1; | --- तसादुदित हो॒ निना॑ विहितमनि॒  
हो॒ क्रं-+ SBR. II. 3. 1. 9;

२०. पत्नी॒ च यावेत्तम् । KSS. 4. 15. 3.

२१. अप्य शाश्वामति॑ वृष्टिरसि॑ --- अप्य त्रृति॑ मिति॑ । KSS. 4. 15. 4.

२२. पाचं॑ किं॒ च्युष्य पुनरा॒ तानति॑ --- । KSS. 4. 15. 5.

२३. पूर्ववदनां॑ न्य॒ रिति॑ च्युष्यति॑ । न धारा॑म् । ḪSS. VI. 14. 1.

२४. शम्नशब्दे॑ सुय॑ः । KSS. 4. 15. 8, SBr. 2. 3. 1. 33, Vkh. SS. II. 1;

२५. स्वरं॑ वा॑ शुश्राव् । KSS. 4. 15. 34 & Comm., Baudh. SS. II. 3; ḪSS. 6. 15.  
14; Ḫsv. SS. II. 4. 3; Vkh. SS. II. 9.

२६. उपवस्ति॑ नियमः । KSS. 4. 15. 35 & Comm.; ḪSS. VI. 15. 15; Hir. SS. 6. 1. 1.  
᳚sv. SS. II. 4. 2., Vkh. SS. III. 2, Bhār. SS. I. 11. 7.

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E. CĀTURMĀSYA

१. Heesterman (Indian Royal Consecration, p. 28ff.) connects the rite with generation.

२. नात्सुर्मास्य प्रयोगः कात्तगुण्याम् । KSS. 5. 1. 1. & Com.: ḪSS. 8. 1. 1;  
Baudh. SS. V. 1; Ḫsv. SS. IX. 3. 3; Vt. SS. II. 4(8). 8; Vkh. SS. VIII. 3.

३. वैराग्यात्म-पार्जनी॑ निर्मय॒ क्षम् । वैराग्यात्मा॑ वैराग्यात्मा॑ वैराग्यात्मा॑ ।  
KSS. 5. 1. 2-3; ḪSS. 8. 1. 3; Baudh. SS. V. 1; Mān. SS. 1. 7. 1. 1.

४. KśS.5.1.4.; SBr.2.5.1.8-11; Baudh.ŚS.4.1., Āsv.ŚS.2.16.10,  
Vait.ŚS.2.4(8).13; Vkh.ŚS.8.4, Bhār.ŚS.8.1.19.

५. एतानि सर्वत्र । KśS.5.1.10 । एतानि पञ्च संवर्ताणि । Vkh.ŚS.8.4.

६. मरुदृश्यः रवतवद्दृश्यः सप्तत्वातः । मरुता वा KśS.5.1.11-12; SBr.2.5.  
1.14, 13; Baudh.ŚS.5.1, Āsv.ŚS.2.16.10, Vkh.ŚS.8.4.

७. वैश्वदेवी प्रयस्या KśS.5.1.13, SBr.2.5.1.15-16, Baudh.5.1., Āsv.ŚS.  
2.16.10; Vait.ŚS.2.4(8) 13, Vkh.ŚS.8.4.

८. धात्रायुधित्य रक्तपातः । KśS.5.1.14, SBr.2.5.1.17, Baudh.ŚS.5.1,  
Āsv.ŚS.2.16.10; Vait.ŚS.2.4(8) 13; Vkh.ŚS.8.4.

९. त्रेता चर्हि: उत्तमदृश्य पुनरेकता । KśS.5.1.19; Baudh.ŚS.5.1, Mān.ŚS.1.7.1.

१०. आसाधत उग्निप्रस्थानम् KśS.5.1.21, SBr.2.5.1.19; ḪŚS.8.2.13,  
Baudh.ŚS.5.2., Sāh.ŚS.3.13.15;

११. कर्त्तव्यि गारुदेष्टि --- । KśS.5.2.2;

१२. एव भवत्त्वा एव द्वारास्यति । KśS.5.2.5, Vait.ŚS.2.4(8) 10.

१३. एव गग्नाविनिरिति शुहौति स्थानाः शुब्धिः । KśS.5.2.6; Vait.ŚS.2.4(8) 11.

१४. त्रीणि समिष्टक्षुर्जिति शुहौति --- । एवं वा वैश्वदेव । KśS.5.2.9, 12; SBr.2.5.1.21.

१५. धर्मांश्वासु वासं या प्राप्तिस्तात् । KśS.5.2.13; SBr.2.5.2.48; 2.6.2.19;  
2.6.3.17; Āsv.ŚS.2.16.23-24;

१६. अप्ता शुहौता विनाय त्रीणि शुहौतुणान्कर्त्तव्यात्यैषाध एवि । KśS.5.2.15.  
ṄŚS.8.4.1; Mān.ŚS.1.7.2.23; Baudh.ŚS.5.1. Vkh.ŚS.8.8.

१७. KśS.5.2.21-22; ḪŚS.8.4.5,6,7,10; Sāh.ŚS.3.13.30; Āsv.ŚS.  
2.16.24-25, Mān.ŚS.1.7.2.25;

१८. वाऽन्नदद्या ---समारौह्योदवसानं निर्षय वरुणप्रसासाः । KśS.5.3.1.  
Āsv.ŚS.2.17.1; Vait.ŚS.2.4(8) 17; Vkh.ŚS.8.9.

१९. पूर्वेषु: ---करम्पात्तकरणम् KśS.5.3.2 । --- पत्नी करम्पात्ताणि  
करीति । ḪŚS.8.6.3 । ---प्रतिप्रस्थाता --- करम्पात्ताणि करीति --  
Mān.ŚS.1.7.4.1;

२०. पैष भिषुनं च । श्वेतकीर्णणः प्रकालयः रत्नेष्व येत्यौः । KŚS.5.3.6-7; ŚBr.2.

5.2.15 prescribes that the effigies are prepared on the previous day of Pūrnimā but Karka disagrees when he says तत्प्रादुषरपुरवे पैष भिषुनकरणम् ।

२१. शाश्वतीयस्य पुरस्तादेवो करोति । KŚS.5.3.9; ŚBr.2.5.2.5-6.

२२. नित्येभ्योऽपिकान्येन्द्रान्नः परस्य, वारुणी, वारुणी वाय एवक्षातः । KŚS.5.4.21, Śān.ŚS.3.14.4, ṚSS.8.7.1, Ṛsv.ŚS.2.17.14.

२३. पैष भिषुनं च । KŚS.5.5.2; Mañ.ŚS.1.7.4.8; Vkh.ŚS.8.11.

२४. सम्पाद्यनाय प्रेषिते तम्भृष्टे प्रतिप्रस्थाता पत्नीभानेष्वन्नाह केन चर्तुते । स संस्तुतानाम्बष्टे । तुणानि वाद्यगृहणाति प्रज्ञिरत्तुतम् । KŚS.5.5.5-7; ṚSS.8.6.20; Vārāha.ŚS.1.7.2.27; TBr.1.6.5.2.

२५. KŚS.5.5.10; ŚBr.2.5.2.23; ṚSS.8.6.23; Baudh.ŚS.5.7., Vkh.ŚS.8.12.

२६. शुक्राणिरात्रे प्रतिप्रस्थाता । KŚS.5.5.14.

२७. परस्याप्रत्यरप्तात्मे पैष त्वं त्वतिरेतः । KŚS.5.5.16; Vkh.ŚS.VII.11.

२८. वृक्षरेणावदातेन रुद्रे पैषम् । KŚS.5.5.17; ṚSS.8.6.29, 31.

२९. रथिभिष्ववरित उपी त्विष्टकृत्प्रमुति । KŚS.5.5.20; Baudh.ŚS.5.8.

३०. नायापत्ती स्नातो मज्जन्ती । KŚS.5.5.30, Vārāha.ŚS.1.7.2.42.

३१. यथत्मैत्याश्वनीयं समिदाधानं देवाना समिदरोति । पत्ना च गाहैषत्यं तुष्णीम् । KŚS.5.5.34-35.

३२. नार्तिक्या शाकनीया अहम् । KŚS.5.6.1; ṚSS.8.9.1; Śān.ŚS.3.15.1; Vait.ŚS.2.5(१).1; Mañ.ŚS.5.3.4; Vkh.ŚS.8.1.

३३. पूर्वद्वुः पूर्वद्विंश्यनयेनोक्तते पुरोडाशः । KŚS.5.6.2; ŚBr.2.5.3.2., ṚSS.8.9.2; Vait.ŚS.2.5(१).2; Ṛsv.ŚS.2.18.3; Baudh.ŚS.5.10.

३४. मरुदूष्यः सान्तासनेभ्यो मध्यान्त्कने चरुः । KŚS.5.6.3; Bhār.ŚS.8.12.5.

३५. --- गृहमैत्यभ्यः सायं चरुः परयति । KŚS.5.6.6; ṚSS.8.9.8.

Vait.ŚS.2.5(१).2; Ṛsv.ŚS.2.18.4; Baudh.ŚS.5.10; Vakh.ŚS.8.1-2.

३६. मरुदूष्यः द्विंश्यः सान्तासारुः । KŚS.5.7.1; Ṛsv.ŚS.2.18.14; Baudh.ŚS.5.10; Vārāha.ŚS.1.7.3.23; Bhār.ŚS.8.14.10; Vkh.ŚS.8.3.

३७. वदित्यं चरुरन्धनापि । KŚS.5.7.2; ŚBr.2.5.3.20;

३८. महाहविरुद्वसाय निर्मैथ्य । KSS.5.7.4; ḪSS.8.12.1, Hir. SS.5.3.5.

३९. नित्येभ्यौ विकान्येद्वान्नौ, माहेऽद्वचरु, वैश्वकर्मण एव वपातः । KSS.5.7.6.

४०. SBr. 2.5.4.8-10, ASV. SS. II. 18. 18, Baudh. SS. 5. 10., Vkh. 9. 3.

४१. पितृयस्तु उपांशु चरणम् । KSS.5.8.1; SBrh. 2.6.1.9; ḪSS.8.15.18,

ASV. SS. 2. 19. 3; Mān. SS. 1.7.6.1; Baudh. 5. 11; Vkh. 9. 7.

४२. अपत्नीकः । KSS.5.8.5;

४३. पितृभ्यः सौमवद्भ्यः च द्वलपातः । KSS.5.8.9; Cf. Sāyaṇa on RV. 10. 15. 5;

Vārāha. I. 7. 4. 12; Vkh. SS. 9. 8.

४४. पितृभ्यो वर्ष्ये द्विभ्यो वातः । KSS.5.8.11; Cf. Sāyaṇa on RV. 10. 15. 3-4;

ASV. SS. II. 19. 21; Vārāha I. 7. 4. 12; Vkh. SS. 9. 8.

४५. पितृभ्योऽन्नभ्यो द्वयः । KSS.5.8.12, SBr. 2.6.1.6; Cf. Sāyaṇa on

RV. 10. 15. 11; ASV. SS. II. 19. 21; Hir. SS. 5.4.11, Vārāha I. 7. 4. 12.

४६. KSS.5. ८. 1; SBr. 2.6.2.3; ASV. SS. II. 19. 37, Baudh. SS. V. 16;

Vārāha I. 7. 4. 13; Vkh. SS. 9. 10; TBr. I. 6. 10. 3.

४७. पात्र्यां कृत्या दक्षिणात्तु कुरुतापाद्य वृष्टिये वरासदाभ्योत हौनः । KSS.5.

10.7; SBr. 2.6.2.7, ḪSS.8.17.12; Vārāha SS. I. 7.4.63;

रौडान्यकमानौ च लितौ दस्तरत्याः प्रापणम् । KSS.5. १०. १६; Vkh. SS. ९. ११.

४८. अनदेव येत्योपस्पृश्यत्यः । KSS.5. १०. २०; SBr. 2.6.2.18;

४९. According to Renou, "The Shunasi riya is an observance of labourers addressed to Shuna and Sirā, spirits of the plough. It takes place in the intercalary month". Vida "Vedic India", p. 103.

५०. लतां द्यै त्र्यहे क्षुरहे सर्वमासे भासि चतुर्ष्वं वा नासेषु शुतारायण यजते ।

ḪSS.8. २०. १, Vt. SS. 2.5(9). 24; ASV. SS. II. २०. १-२;

५१. नित्येभ्यौ विकानि शुतारायणं नादश्वपात उद्द्वाय वा शुतारायण ।

KSS.5. ११. ४; ASV. SS. II. २०. ३; Sān. SS. 3. 18. ३; Baudh. V. 18;

५२. लातव्यं परः । शाश्वतौ । KSS.5. ११. ५, १०; ASV. SS. II. २०. ३; Sān. SS. 3. 18. ३;

५३. लौर्ये रक्षक वपातः । KSS.5. ११. ११; SBr. 2.6.3.8; ASV. SS. II. २०. ३;

Sān. SS. 3. 18. ३; Baudh. SS. V. 18, Bhār. SS. 8. 24. ५; TBr. I. 7. 1. १;

५४. ब्राह्मणं छ्वं वः सो रात्र्वं प्रतिगृहणीत, सो रात्र्वं वा शौष्ठाराश्वप्, शौष्ठा-  
रात्र्वं वैति । एति देवयास्तिपद्धतिः ।

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३०. NIRUDHALPĀNĀTRĀNDHA

१. पशुसीमापूर्वताऽकिरणम् । Jaimiti.II.2.6. "The form of the animal sacrifice is that of the new moon sacrifice, the victim taking the place of the milk offered, as the samnayya-offering, to Indra or Mahendra." - Paul Emile Dumont; Proceedings of the American Philosophical Society Vol. 106, No. 3, June 1962(rpt.)p.247.

२. पशुसीमा चक्रतार तत्त्वस्ते त्रायृति । KSS.6.1.1। पश्चिम वावणा दिक्तुणां पूर्वणां अप्य वन्यादरितम् । "This sacrifice seems to be intended to buy the life of a man at the price of the animal" Louis Renou; Vedic India.p.104.

३. गृहेतु KSS.6.1.3.

४. यमाद्युतिं जुहोति चतुर्गुहीतं -----सतता गच्छति यमम् । KSS.6.1.4-5; SBr.3.6.4.1-4; ḪSS.7.1.7-8, 13-14; VS.5.41; MS.1.2.13;

५. शुद्धेणाऽपस्पृशति ---; KSS.6.1.11; SBr.3.6.4.9; Varāha I.6.1.8-9.

६. गात्राणां ---सात्तं --। धनाय तदिर — दित्य - रौप्यिकात् । KSS.6.1.8-9; ḪSS.7.1.15; Man.53.1.8.1.3; Hir.35.4.1; VarāhaS3.I.6.1.5;

७. यमाद्युतिं वात्सल्यस्तारात् । KSS.6.1.21; SBr.3.6.4.16;

८. गात्राणां दैत्य वात्सल्यादि विरोधे । VS.5.43; SBr.3.6.4.15;

९. वैदं दैत्यस्तु एद्वातारं पञ्चगृहीतं मनसाऽनुदृत्य जुहोति एकामाद्युतिं अ पञ्च वा ---। KSS.6.1.33.

१०. यहिंच न्तत्र शासा स्तृणाति । KSS.6.2.7 & Comm; Brudh.55.IV.1.

११. नपस्तमित्वं तत्त्वति । KSS.6.2.8; SBr.3.7.1.3; ḪSS.VII.9.8.

१२. नपस्ते तेऽनात्मित्वतिः--। KSS.6.2.17; SBr.3.7.1.6, Brudh.55.IV.4

--- पांसुमिः पर्वैषति । KSS.6.3.9; SBr.3.7.1.16; Varāha I.6.3.16;

१४. --- क्रिश्णात्र त्रिव्याया कौशी रसा ---। KSS.6.3.13 | --- क्रिश्णात्र त्रिव्याया पशुतात्र क्रिश्णात्र त्रिव्याया युपस्य त्रिव्याया | ḪSS.7.11.2; 5

१५. --- वृग्मादाय तैः पशुपत्पूर्शिः --- । KSS.6.3.17; Baudh. SS. IV.5.

१६. अग्नि पत्पति --- । KSS.6.3.22; ḪSS. VII.12.10; Baudh. SS. IV.5.

१७. दैवस्य त्वेति यूपे । KSS.6.3.25; Hir. SS. 4.3.50.

१८. \* अदूर्भवस्त्वेति पशुं प्रोक्षणीभिः प्रोक्षति । KSS.6.3.27; ḪSS. VII.12.1; अष्टका. SS. IV.5; MS. 1.2.15; Vkh. SS. 10.10.

१९. मैत्रावरुणाय दण्डं प्रदक्षिति --- ऋमान मुलमात्रम् । KSS.6.4.4; ई॒. SS. III. 1.16; Man. SS. 1.8.3.14; Hir. SS. 4.3.10; Vkh. SS. 10.11;

२०. स्वरुमादायाऽकर्षयौरौ तु॒क्ष्ये तात्यां परात्मेऽटमुपस्पृशति वृत्ताऽप्तायिति । KSS.6.4.10; Baudh. SS. IV.6; MS. 4.3.10; Vkh. SS. 10.11.

२१. आत्मायैत्युलादायापात्तन् तु त्रिः तत्त्वं पर्याप्ति श्रौत्यादिनिकैरयुग्मात्मात्मात्मात्मा-  
पात्तन् । KSS.6.5.2.; Baudh. SS. IV.6; Vkh. SS. 10.12;

२२. आत्म्य-पशु-शाश्वतान्वा । ~~दृष्ट~~ KSS.6.5.3; । आत्मानि शर्योपात्म ।  
Mātr. SS. 7.12.5.

२३. उत्तिष्ठास्यौरमुक्तं तात्पृतिस्त्वयिति । KSS.6.5.4; S. Br. 3.8.1.8.

२४. पशुरचान्वक् । KSS.6.5.6, Varāha I.6.4.28.

२५. लभ्यत्युप्तानाऽप्यर्थु । KSS.6.5.8; S. Br. 3.8.1.10.

२६. शान्तिव्रद्गिनं निष्पाति । KSS.6.5.12; S. Br. 3.8.1.8; Man. SS. 1.8.3.28.

२७. पश्चात्तुणमुपात्याति --- । KSS.6.5.14; Baudh. SS. IV.6.

२८. तस्मिन्नन्तरं निष्पात्तिरस्याऽसरत्मुदक्षमात्रम् । KSS.6.5.15; Man. SS. 1.8.3.30;  
ABR. II.11; Tārāha I.6.5.2.

२९. वपश्चपणीस्यां नियोक्तीं चात्याते प्राप्त्यसि --- । KSS.6.5.25; MS. 1.2.15;

३०. पश्चौः प्राप्ताऽप्तुप्ति पत्तीः । KSS.6.6.2, ḪSS. VII.18.7, Baudh. SS. IV.6.

३१. शेषं चाकमानसा चिरः प्रभृति अनुषित्यतो कलत्त (V3.6.15) चरि चिरः । KSS.  
6.6.4.

३२. उत्तरं पशुं त्रुत्याऽग्रेष्ट नामिं युणं निष्पात्ते --- । KSS.6.6.7; S. Br. 3.8.2.  
12. The darbha grass is placed to drive away the evil rakshasas.  
See: Range, S. L.; Adornment. As a Protective Measure in Vedic  
Ritual, Dr. Mirashi Felicitation Vol. 2. 80.

३३. --- प्रतिज्ञात्तिरस्याऽसरातः । KSS.6.6.10; S. Br. 3.8.2.15;

३४. वपामुत्तिवपाप्रपण्यो प्रीणति --- । KŚS.6.6.11; Baudh.ŚS.IV.6.

३५. उरुरास्तिष्ठुताय वपा --- प्रतिप्रधाता अपयति एरीत्य । KŚS.6.6.16;  
क्ष.ŚS.7.19.9; Baudh.ŚS.IV.7, Vkh.ŚS.10.15;

३६. हुस्ता, वपाप्रपण्याक्तुप्रास्थति --- । KŚS.6.6.26; Vārāha I.6.6.11

३७. चात्वाते पार्ष्यम्ने रपत्वीरा --- । KŚS.6.6.27; ŚBr.3.8.2.30 and  
Vait.ŚS.2.6(10) 19 (donot say about wife)

३८. गंगान्यस्तत्यंत् । KŚS.6.7.5; । तस्माद् द्वयाधावक्त्वौलिं तावत्परि-  
वासयेति । ABT.II.14.

३९. एष दृष्टगं दृष्ट द्वापिं गमयति । KŚS.6.7.14; Hir.ŚS.4.4.14;

४०. एषुं गौराक्तम् । KŚS.6.7.15; Vārāha I.6.6.16.

४१. एषुं गौराक्तम् एषुं गौराक्तम् । KŚS.6.7.16; क्ष.ŚS. VII 22.11;  
Baudh.ŚS.IV.8; Hir.ŚS.4.4.14; Vkh.ŚS.10.17.

४२. त्रिः प्रत्युत्त इत्येष प्रत्युत्तोर्मन्त्रं वहाति । KŚS.6.8.2; ŚBr.3.8.3.3.

४३. दस्त्वा वपावद्युत्ता प्रतिप्रधाता वेऽप्यत्तरात्तरात्तवयति । KŚS.6.8.7.  
ŚBr.3.8.3.10; Baudh.ŚS.IV.8.

४४. --- एतां गृहित्वा विरगितावे --- एतर्वै संतुत्वसिता वा । KŚS.6.8.11;

४५. हुस्ता जातीय त्वैविस्तृतम् । KŚS.6.8.19; Ḫsv.III.1.5; ABT.II.10;

४६. --- एषुं तंत्राति । KŚS.6.9.1., ŚBr.3.8.3.36-37;

४७. जापन्यापत्वार्थ्यान्तम् । KŚS.6.9.14; Baudh.IV.10; Vkh.ŚS.10.21.

४८. वा द्वितीय एष वपावद्युत्ता वपावद्युत्ताव । KŚS.6.10.1; Mah.ŚS.1.8.6.19;

४९. --- द्वयकार्त्तिष्ठाप्ता द्वयकार्त्तिष्ठाप्ता --- । KŚS.6.10.3; Vait.ŚS.2.6.(10).  
22; क्ष.ŚS.7.27.15; Baudh.ŚS.IV.10; Bhar.ŚS.7.23.2; VS.6.22.

५०. योत्तार्थं व्याकरणम् । KŚS.6.10.13.

१. सौत्रामणि विश्व पशुकन्पश्व --- | ६Br. 12.7.2.10.

The Brāhmaṇa texts have elevated this rite, removed the objection to it and evolved a separate rite in the Śrauta-ritual, Thite, Q.U., Sacrifice in the Brāhmaṇa texts, p.89. ३. Br.5.5.4.12.

२. Oldenberg interprets the wide whole ceremony as a magical operation imitating the myth about Indra being cured by the Agnis after an overdose of Soma. Vide Louis Renou, Vedic  
शास्त्रियरचना: । अन्ते च । KSS. 19. 1.5-6. India.P. 110.

३. --- शष्कृयस्तीवनामामृणाभिलापानां शुत्रेः--- | KSS. 19. 1. 18;

४. दक्षिणेन हृत्वा नन्नहृष्णानि हृत्वा ----त्वासरम् । KSS. 19. 1. 20;

५. वेदो गिरीते वरुणप्रवासवत् । KSS. 19. 2. 1; Vkh. SS. 11. 2;

६. तर्याः पर्वत् तरो करोति । KSS. 19. 2. 3; ḍSS. 19. 1. 15; Vkh. SS. 11. 2

७. सते पुनाती गौ श्ववातेन --- | KSS. 19. 2. 9; ḍSS. 19. 1. 18, Vkh. SS. 11. 2

८. पयोगृहान् गृहणाति । KSS. 19. 2. 14; Vait. SS. 5. 3. (30). 10,

९. स्थालीभिः सौरान् --- व्यत्यासम् । KSS. 19. 2. 23; Vkh. SS. 11. 3;

१०. शास्त्रिनां द्वां धुमः । सारस्वतो नेष्ठः । देन्द्र शृणुमः । KSS. 19. 3. 2-4;  
कृ. 19. 2. 11; ḍSS. 11. 8. 2; Vkh. SS. 11. 3, Mān. SS. 5. 2. 4. 23;

११. 'सुरावन्तमिति' जुहोति । पाताशः सौरान् --- | KSS. 19. 3. 11-12;  
Mān. SS. 23. 1. 36; ḍSS. 19. 8. 9;

१२. देन्द्रं यज्ञानः । KSS. 19. 3. 16; ḍSS. 19. 8. 12.

१३. --- वनस्पत्यस्तं कृत्वा सौमासन्दीषदासन्दीं जानुमान्नपादीं दद्दुष्यदद्दुष्येति  
देयोनिंदपा ति --- । कृष्णाऽजिमरयामास्तृणाति --- | KSS. 19. 4. 7-8;

१४. निबासाद धृतवतो वरुणः पवत्यास्त्वा । साम्राज्याय सुकृतः । VS. 20. 2.

१५. सुरेविगृहान् न दक्षिणं जुहोति--- ।-- शेषान्तरते करोति । KSS. 19. 4. 12-13.

१६. कोरि वत्माति कर्मे त्वा लाय त्वा । VS. 20. 4;

१७. उपचृत्येऽशतकादियपत्प्रमाणेषु । KSS. 19. 4. 22;

१८. --- शस्त्रान्ते जुहोति । ḍSS. 19. 5. 8;

१९. शेषमृत्युजः प्राणमर्त्तं पक्षायति । KSS. 19. 5. 9; ḍSS. 11. 9. 6.

२०. पुराकृमं प्रावयति --- | KSS. 19. 5. 13; Vait. SS. 5. 3 (30) 22.

२१. उदवत्ताय पक्ष्या मेत्राकृणी । KSS. 19. 5. 21; Vait. SS. 5. 3 (30). 23.

२२. तदन्ते पश्चरित्काय कर्त्तव्यसे । KSS. 19. 5. 22; ḍSS. 19. 10. 8; Vait. SS.  
5. 3 (30) 25; Mān. SS. 23. 1. 58.

१. AGNISTOMA

१. दर्शयूर्णमात्राम्यामिष्टदान्येन योतेति श्रुतेः । KSS.7.1.1; ASV.3S.IV.1.24;
२. वसन्तेऽग्निष्टामः । KSS.7.1.5; ApSS.10.2.2.; Mān.3S.2.1.1.1.
३. चतुरो वाऽधान् --- । KSS.7.1.8, ApSS.10.1.12, Vai.3S.3.1(11).2.
४. KSS.7.1.7, ApSS.10.1.9; ASV.3S.IV.1.6; Śān.3S.5.1.1.,
५. देवयज्ञं जोष्यते । KSS.7.1.10; S.Br.3.1.1.1.; Mān.3S.2.1.1.6;
६. --- विभित्तं कृत्वा निति । शालां वा । KSS.7.1.14, 18; Hir.3S.7.1.1;
७. समाराह्यान्नी शालास्तम्भं पूर्वाद्यैः गृहीत्वा रणिपाणिराहे 'दमगन्धे'ति ।
८. द्रुत्वर्थमपदिश्यान्यस्मा, उज्जरे परिवृत उद्दृश्यवत्यसु दोक्षा । KSS.7.2.5. <sup>KSS.7.1.30.</sup>
९. --- स्नात्वा --- उत्त्वापत्युत्पुलद्विंश् । KSS.7.2.14; S.Br.3.1.2.11;
१०. कौपं वस्ते --- शहत चेष्टाद्विभरम्युदय । KSS.7.2.15; ApSS.10.6.4
११. एवं प्रतिप्रस्थाता परस्मिन्परिवृते पत्नीं तृष्णीम् । KSS.7.2.18; Baudh.VI.3  
Vkh.3S.12.7, Mān.3S.2.1.1.33.
१२. प्रपात्तस्त्रविष्णव एकादशस्यातः । KSS.7.2.23; Vai.3S.3.1.(11).7  
agnistoma Padhati p.17.
१३. --- श्रवते कुशेशु नवनीतेन शोषणीर्ध्यमुलीपं --- । KSS.7.2.30; S.Br.  
3.1.3.7-8 does not say the word 'kuśesu'.
१४. Correcting upon one of the rituals of दिक् Dr. Dange observes  
that encircling serves the purpose of warding off the pollu-  
tion or the evil, "Adornment As a Protective Measure in  
Vedic Rituals"; Dr. K. Rashi Felicitation Volume (rpt.) p.97.
१५. शथागुलोन्येवति । ApSS.10.11.3; Mān.3S.2.1.2.20-21.
१६. वाग्यतं प्रवेश्यति --- । KSS.7.3.9; S.Br.3.1.3.28; Mān.3S.2.1.1.44;
१७. शपरेण वा प्रवेश्यति । KSS.7.3.12; Mān.3S.2.1.1.45.
१८. शौद्धयनानि शुहीति --- । KSS.7.3.13; S.Br.3.1.4.5-15.
१९. शाहवनीयं दक्षिणां शृण्णाऽज्ञाने मांससंहिते रक्तान्ते --- निष्पाति । KSS.7.3.  
17; Mān.3S.2.1.2.2., Agni stoma Padhati, p.26.

२०. दक्षिणं जान्वा व्यास्ते पश्चादेनयौः । KśS.7.3.19; Mān.ŚS.2.1.2.5.

२१. मैत्यां वधीते --- । KśS.7.3.22 । मैत्याबन्धनमव्ययौ मैत्याया यज्ञमानं

२२. दात्तयति उत्कृते: । उत्ति एकः ॥, यज्ञमानां वेष्याकारां --- मैत्यां परिहितवस्त्रमध्ये कटो वन्धाति उत्ति देवयाज्ञिणः ।

२३. रवं प्रतिप्रस्थाता पत्नीं तृष्णीं युगपन्मैत्यादि । योक्त्रेण वा । KśS.7.4.5-6; Mān.ŚS.2.1.2.7; Baudh.ŚS.VI.5, Vkh.ŚS.12.9; Dhār.ŚS.10.6.12.

२४. शिरः प्रोष्टुते --- । KśS.7.3.24; ŚBr.3.2.1.16-17; ASV.ŚS.V.12.6.

२५. जालं वा शिरसि त्रिपर्यायम् । KśS.7.4.7; ŚBr.5S.7.1.2, Vkh.ŚS.12.9.

२६. कृष्णाविषाणां ---कसायां वधीते । KśS.7.3.25; ŚBr.3.2.1.18; KśS.10.9.17-18, Baudh.ŚS.VI.5; Vkh.ŚS.12.9.

२७. मूर्ती चालितस्ति --- । KśS.7.3.28; ŚBr.3.2.1.30, Mān.ŚS.2.1.2.11,

२८. तं दक्षिणत उपयते । KśS.7.4.3, ŚBr. does not say anything about the ritual.

२९. अग्निमध्यादृत्या--- वाग्विलम्बं --- । KśS.7.4.15; Baudh.ŚS.VI.6.

३०. गार्हपत्ये दीक्षितस्य श्रपणं, दक्षिणान्नो पत्न्याः । KśS.7.4.24,

SHr.5S.7.1.3; Dhār.ŚS.10.1.

३१. ---वृत्तयत्यसृन्मये । KśS.7.4.28 । "असृन्मये" is not found in ŚBr. 3.2.2.18; असृन्मये

३२. पत्नीलौहे । KśS.7.4.29, ŚBr. does not say anything in this case also.

३३. दीक्षान्ते प्रायणीयमदित्ये च निवपति । श्राव्यमानादिष्टवा च ज्येष्ठ देवता-इत्यत्यां व्यति पथ्यां स्वस्त्रिमणिं सौमं सवितारं च । KśS.7.5.12-13; ŚBr.3.2.3.8-12, KśS.10.21.4; SHr.5S.7.2.5., ASV.ŚS.IV.3.1-2, Baudh.ŚS.VI.10-11, Vkh.ŚS.12.15, Dhār.ŚS.10.14.7. Agnijotna Paddhati p.37.

३४. उपरकदेशे प्रतिप्रस्थाता रौहिते चर्मष्यानुहृते सौमं निवपति । KśS.7.6.1,

--- सौमविश्वी कृत्यः शुद्धी वा रौहिते चर्मष्यानुहृते प्राण्गीवै लौमती राजानं निवपति । Mān.ŚS.2.1.3.51.

३५. उद्युभरव पुरस्तात् । KśS.7.6.4; SHr.5S.7.1.4.

३६. दीक्षान्ते राज्यः । राजानं द्वीणान्तः । ASV.ŚS.IV.2.18; IV.4.1, Ksh. sees dramatic elements in the rituals of Soma purchasing; The Sanskrit <sup>8</sup> Drama; P.23.

३६. दक्षिण गारं सौम्यगाणी विष्टुति शुहौता ---। KśS.7.6.12.

३७. हिरण्यं अस्मिन्नियाय भिजुहौति ---। KśS.7.6.16; Hir.śS.7.2.6,  
Vkh.śS.12.16, Bhār.śS.10.15.8.

३८. अपौरुषे दीक्षितः शिरः । पत्नी च । KśS.7.8.23-24, ḪśS.10.26.17;

३९. हिरण्यं सख्साऽस्य च्छा पूष्टा वरत्राकाष्ठेनाहन्ति वा । KśS.7.8.25.

४०. वा तिथूयं निर्विष्टि वैष्णवं नवकपातम् । KśS.8.1.1; Śāṅ.śS.9.24.6-7  
tells five oblations, Aṇīstoma Paddhati, p.66.

४१. शा यमानीऽपान्तरदोत्ता मुद्दिति । ḪśS.11.1.13; Bauddh.śS.VI.19,

४२. दक्षिणास्यां वेदिक्षाणी निवाय वमूशत्युत्त्विजी यज्मानश्च ---। KśS.8.1.20,  
᳠śS.11.1.2, ḪśS.IV.5.3.

४३. अद्वैतस्तोभ्यो, न सत्तानूनप्त्वा द्वौन्यव्यग्निति शुतोः । KśS.8.1.21; S. Br.3.4.  
3.1. --- शास्त्रनीयं समिक्षादाय भद्रतीस्त्वस्युश्य गाढतरं मुद्दितं पैतलं शुरुते ।  
KśS.8.2.4, S. Br.3.4.3.9.

४४. स्पृश्यौदकं प्रवर्यण चरिष्यत्सु ---। ḪśV.43.3 V.6.1.

४५. प्रवर्यपिसदावतः । KśS.8.2.14; S. Br.3.4.4.1, ḪśS.11.2.5,

४६. अर्द्धं हृत्वा सौम्याय, विष्णवं समानाय । KśS.3.2.31, MāṇśS.2.2.1.35.

४७. धौप्यसंधात्पूर्वद्दनि पौर्वाह्विष्णवया प्रचर्यं वदिं भिर्माते । KśS.8.3.6;  
Māṇś.3.5(ङ)1.7; Aṇīstoma Paddhati, p. 165.

४८. -- लत्युपरवान् चित्तुरः । वाहुमानान् । KśS.8.4.26; 8.5.2, 10.

४९. तस्मिन् ग्रावणः पञ्च ---। KśS.8.5.24, Hir.śS.2.1.2.

५०. गरं पुरस्तात्परोति ---। KśS.8.5.25, ḪśS.11.13.8.

५१. श्राव्याफिक्षयण --- शास्त्रे यमान उपस्थे सौम्यं कृत्वा । KśS.8.6.29.

५२. प्रदोषतनिष्ठं --- प्रवरणाऽग्नि शुहौति । KśS.8.7.1, ḪśS.11.16.15.

५३. सौम्याक्षरव्येन ग्रह पात्राणि गृह्यते । न चमसादोनि । इति कर्मः ।

५४. शास्त्रनीयं गच्छत्यादाय ग्रावदोणादस्त्रं सौम्याक्षराणोऽप्यक्तुष्ट्यं ---वपाश्रपण्यौ  
रसो ---। KśS.8.7.5; ḪśB.2.3.4.1.20.

५५. उत्तरेण सदी हत्या ऽग्नोधेऽग्निं निदयाति । ग्राव द्वौणाक्षर-सौम्याक्ष-  
राणि च । KśS.8.7.7-8; ḪśB.2.3.6.3.11, 12.2.

५६. --- शुहौति अस्मिन् । KśS.8.7.9; ḪśB.2.3.6.3.12.

५८. शाशाद्वाज्या नि दक्षिणाऽनसि वृष्णा अजिन गात्तीर्थं तत्त्विन्तसीमं निदधाति --।  
Ks.8.7.16; कृ॑स.11.17.10; Baud.॑s. VII. 1.

५९. अनीष्वौमीयौ तः पशु । Ks.8.7.24; श्व.॑s.IV.11, Jainin 6.8.31.

६०. --- उपाकृत्या ऽन्नैय - सारस्वत - सौम्य-पौष्ण-वार्ष्ण्यपत्य - वैश्वदेवैन्दु  
मारुतैन्द्रान्न सावित्रि-वारुणान् । Ks.8.8.25.

६१. शान्नैवः प्रथमौ ---। निधन्त्येतमुत्तमितरान् । Ks.8.9.27-28.

६२. अग्निष्वौमीयस्य वपामाज्ञान्ते वसतो वरी ग्रहणं स्यद्यमानानामनस्तभिते ।  
Ks.8.9.6; १.३८.3.२.४, कृ॑s.11.३०.५.

६३. शाशाद्वायमपरेण अस्ते पत्न्युत्तरवेदिमपरेण यजमान उपस्थि सौमं कृत्वा । Ks.8.9.14.

६४. दी धिं तस्य तत्र तां राज्ञि सौमं रक्षति । Ks.8.9.23; कृ॑s.11.21.14.

६५. शाशाद्वावृत्त्विजः प्रवौष्यन्ति । अप उपस्थृश्य-पश्वाज्यग्रहणम् । Ks.8.1.1-2.  
Ks.8.1.15.

६६. अमूरुषा फलत्पशुरित्युच्यमाने --- प्रपरणा भिजुहीति ---। Ks.9.3.1.

६७. अर्ती गत्या --- अप्तु जुहति । ^ समुद्रत्य त्येति ^ तेन गृह्णाति । Ks.9.3.4,  
6, ३Br.3.४.३.३०.

६८. अदाभ्यां रुपांशुपाक्नौ चापित्युच्य सर्वं ध्वयेवो द्विष्ठो महा मिष्ठावमभि-  
तु उवाच्नेति । कृ॑s.12.12.7.

६९. एवं द्विभिरुणौत्यासेवं निश्चाभ्यः । Ks.9.4.14; १.३८.3.१.१९;  
उपांशु गृह्णाति ---। Ks.9.4.21, ३८.१.१.१.२१.

७०. उपिष्ठर्गौरभिरुष्यन्ति चत्वारः पर्वुपवेससामृद्ध्यात् । Ks.9.5.1,

७१. रुपुमानं यजमान उपगायति । चत्वारौ वराध्या उपगातारः । नाध्ययुः ।  
कृ॑s.12.17.11-12, ३८.१.४.१२; ४८.१.१.२२.

७२. रुपामन्त्रिभ्यां चरतः । Ks.9.10.1.

७३. रुपुरेचरतः । Ks.9.13.1, ३८.४.३.१.४, श्व.॑s.7.8.1.

७४. उक्तां विगृह्णाति त्रैयं ---। Ks.9.14.8, Man.॑s.2.4.3.1.

७५. रुपमृति धतुणां ग्रहणम् । प्रागुपथ्यान्तरुत्त्वतीयमृतुपागेण ---। Ks.10.1.  
11; 13, Baud.॑s.VIII.1, ३८.१.१.१, कृ॑s.13.2.1, 3, 4.

७६. रमन्वारव्यनिष्ठमणादि करोति --- प्रेषा त् । सदसि पवानौपाकरणम् ।  
Ks.10.1.15-16; कृ॑s.13.2.१, ३८.१.१.२.

४८. हुरोषं धर्मत्वेषः सयमानाः समुपहावं भक्त्यन्ति क्षीवत्तम् । KŚ. 10. 1. 23;  
Baudh. Ss. VIII. 3, Ḫś. 13. 4. 2-3.

४९. पशुपुरोडाशेष प्रचर्यं पुरोडाशादि --- । KŚ. 10. 1. 25; Baudh. Ss. VIII. 3;  
Āśv. Ss. V. 13. 8, Ḫr. Ss. 9. 2. 3.

५०. शतुपात्रेण मरुत्वतीय गृहण--- । KŚ. 10. 3. 3, Ḫś. 13. 8. 1, Āśv. Ss.  
५१. शानिधानात्कृत्वा माहेन्द्रं --- । KŚ. 10. 3. 11, Ḫś. 13. 8. 4, Mān. Ss.  
५२. प्रसूतान्तं फवति । KŚ. 10. 3. 24; Mān. Ss. 2. 4. 6. 17

५३. KŚ. 10. 4. 5-6; Dr. Dange observes that the mixing of Soma in  
the waters or in the milk or the curds etc. is symbolically  
mixing the 'seed' (semen) of the heavenly bull, represented  
in ritual by the juice of Soma: for Soma is elsewhere said  
to be the semen of the divine horse which is the Sun (RV. I. 164.  
36, ayam Scro Vṛṣṇore śvasya retah); Pastoral Symbolism from  
the RV. P. 22.

५४. --- तत शाश्वयन्तं गृहणाति । उक्थ्यं च --- । KŚ. 10. 5. 1-2, ~~मान्यम्~~.  
नामिनस्तामे तृतीयस्वम उक्थ्यं गृहणाति ।--- । Mān. Ss. 2. 5. 1. 17-18.

५५. समन्वार्क्ष्यातिष्ठमणादि लरोति मध्यविनयत् । KŚ. 10. 5. 3; Mān. Ss.  
2. 5. 1. 3; Baudh. Ss. VIII. 11, Ḫr. Ss. 9. 3. 6.

५६. देवाय सविनेऽनुवाचयति । KŚ. 10. 6. 1., Baudh. Ss. VIII. 13, Āśv. Ss. V.  
५७. ---प्रतिप्रस्थाता पात्मीवतं गृहणाति । KŚ. 10. 6. 13, Āśv. Ss. V. 19. 7.  
५८. क्षमा KŚ. 10. 7. 1, Ḫś. 13. 15. 3.

५९. पत्नीसंयाजाः पशुस्तु । KŚ. 10. 8. 11, Ḫś. 13. 18. 3, Ḫr. Ss. 3. 13  
(23). 18, Āśv. Ss. 13. 3, Ḫś. 13. 19. 1.

६०. शाहूलमादायावस्थं गच्छन्ति स्यमिनानां स्थावराः । KŚ. 10. 8. 21,  
Āśv. Ss. V. 13. 3, Ḫś. 13. 19. 1.

६१. --- वाचथत्यपौ वक्ष्याम् । KŚ. 10. 8. 23; Ḫr. Ss. 4. 4. 5. 11.

६२. वाचु लुहीति । KŚ. 10. 8. 26.

६३. अन्यतरत्वत्वा ---त्योर्बद्युम्यं प्रावयति । KŚ. 10. 9. 1, Ḫr. Ss. 4. 4. 5. 20.  
क्षमा 13. 2. 10, Baudh. Ss. VIII. 21.

६५. सौमतिप्तं प्राप्त्यति । Kś. 10.9.6, Mān.ŚS. 2.5.4.30.

६६. --- आमहोयां जपन्तो गच्छन्ति -- । Kś. 10.9.8; ASV.ŚS. VI. 13.6  
(समानभत ऊर्ध्वं दृष्टवरूपैनासंस्थाजपात्) tells Samsthā-japa.

६७. दृष्णात्जिनं नियायोदयनीया प्रायणीयावत् । Kś. 10.9.11, Ḫ.ŚS. 13.23.1,  
ASV.ŚS. VI. 14. 1-2, Hir.ŚS. 9.6.16, Bhār.ŚS. 14. 24. 2.

६८. ---मैत्रावरुणी वशाऽनुवन्ध्या । वशाभाव उक्ता । Kś. 10.9.13, Baudh.ŚS.  
VIII.21(सर्वेसंस्थां पशोः कूर्वन्त्यथ यदि वशां न लभते मैत्रावरुणीपामिकां  
गाहिपत्ये (परित्था तवाहकनीये प्रचरति) gives option that āmikā can  
be offered if the cow is not available.

६९. उपवसानीया॑ ग्नेयः पंचकपातः रथारुढनिर्गंधिते । Kś. 10.9.18, Baudh.ŚS.  
VII.४(आनन्दस्तावात्मुदवसानीया॑ मित्रिष्टं निर्विपत्ति ।) tells eight  
kapāla puroḍāśa.

७०. लपन्ते सामाहुतिः । Kś. 10.9.21, Ḫ.ŚS. 13.25.9, Hir.ŚS. 9.6.17.

७१. शादोप्य प्रविशन्ति । Kś. 10.9.26, Ḫ.ŚS. 13.24.15, Vai.ŚS. 3. 14  
(24). 15.

७२. वर्णिनस्त्रौमः प्रथमकः । Ḫ.ŚS. 10.2.3. । एवं वा प्रथमो यत्तानाम् ।  
Tān Br. 16.1.2; व्याख्यातौ॑ वर्णिनस्त्रौमः प्रकृतिः॒ दिशाहृत्येताहानां च ।  
Śan.ŚS. IX. 1.1.

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2. DVĀDASĀHĀ

१. विराजप्रभूतयोऽहिना वादशाहपर्यन्ताः । Śan.ŚS. 11. 1. 3.

२. वादशाहः उष्णो प्रभूतोनि सत्ताणि । Śan.ŚS. 11. 1. 4.

३. वादशाहः सत्राहानस्य । Kś. 12. 1. 4., ASV.ŚS. X. 5. 2, Mān.ŚS. 7. 2. 1. 1.  
XXXI Hir.ŚS. 16. 1. 3.

४. अव्युत्पुरुषतिं दीर्घवति व्रादीर्ण्णं । Kś. 12. 2. 15; Ś. Br. 12. 1. 1. 1-4.  
Ṅ.ŚS. 21. 2. 16; Hir.ŚS. 16. 1. 36.

५. लक्ष्मां पत्नीः प्रतिपूरणाता । Viṣayā on Kś. 12. 2. 15.

६. अध्वयवदीन्प्रतिपूर्स्थाता॑ । Kś. 12. 2. 16, Ś. Br. 12. 1. 1. 5-6, Ḫ.ŚS. 21. 2.  
17, Hir.ŚS. 16. 1. 36.



३. GAVĀMAYANA

१. गवामयनं यंति, गावी वा आदित्या वा दित्यानामेव लदयनं यंति । ABr. IV. 17
२. Kś. 13. 2. 15, Dictionary of Vedic Rituals, p. 63.
३. फात्गुरीपीठीमासे । वैक्र्याम् । चतुर्हे वा पुरस्तात्पीठीमासात्यः । Kś. 13. 1. 3-5, ḍ. 21. 15. 5-6, Hir. ३. 16. 5. 16, Varāha. ३. III. 2. 3. 2;
४. नाघा वा इक्षुरोः । Kś. 13. 1. 8, Sām. ३. XIII. 19. 4, Jaimini 6. 5. 38.
५. Kś. 13. 2. 1, S. Br. 12. 2. 2. 10, Mān. ३. 7. 2. 4. 16, Hir. ३. 16. 5. 19.
६. Kś. 13. 2. 2, ḍ. 21. 15. 8, Vait. ३. 6. 1(31). 7, ABr. IV. 12.
७. Kś. 13. 2. 3, ḍ. 21. 15. 10-11, Mān. ३. 7. 2. 4. 17, Vait. ३. 6. 1(31). 7.
८. एवं चत्वार उरे । Kś. 13. 2. 4, ḍ. 21. 15. 12, Vait. ३. 6. 1(31). 8.
९. वाष्टे क्र्योऽभिप्लवाः । पृष्ठ्यः । अभिजिह्विनष्टौमः । क्रयः स्वरसामानी-स्त्रियोऽपा उपस्थृता वा (तांद्रा० ४. ५. १६-२०) । Kś. 13. 2. 5-8, Hir. ३. 16. 5. 23-25, ḍ. 21. 15. 14, Vait. ३. 6. 1(31). 9, ABr. IV. 19.
१०. अभिजिह्विनष्टौमो विषुवान् । Kś. 13. 2. 9, ḍ. 21. 15. 16, Vait. ३. 6. 1(31). 10.
११. अभिजित् स्थाने विष्यजिह्विनष्टौमः । Kś. 13. 2. 16.
१२. वाष्टे पाते क्र्योऽभिप्लवाः । Kś. 13. 2. 18, ḍ. 21. 16. 11, GBr. 1. 4. 9.
१३. महाप्रत्याग्निष्टौमः । Kś. 13. 2. 21, ḍ. 21. 16. 2, GBr. 1. 4. 10.
१४. गौ श्रावणा । दशरात्रः । Kś. 13. 2. 19-20, ḍ. 21. 16. 2.
१५. Keith observes the Mahāvrata as plainly a rite intended to strengthen at the winter solstice the sun, so that it may resume its vigour and make fruitful the earth; The Sanskrit Drama, p. 24.
१६. ग्रहं गृहणाति --- | --- भज्ञाणं यज्ञमानैः । Kś. 13. 2. 23-24.
१७. पुंश्चक्लद्वचारिणावन्योऽन्यमाकौशतः । Kś. 13. 3. 8, Drāhy. ३. 11. 3. 9-10.
१८. शुद्धयोऽचम्पिण परिमप्त्वे व्यायच्छेष्टे । यत्प्रायः । Kś. 13. 3. 9-10.
१९. Kane, P. V., "Dh. ३. Vol. 2. pt. II, p. 1244; It, however, appears that in the origin, the act was between the field owner's or head man's wife and a stranger; but later on it shifted to married partners in view of the moral-conscience. Vide Dange, 3. 4., Pastoral Symbolism in Vedic Ritual, p. 84.

२०. --- कवचं प्रयच्छति । KŚ. 13. 3. 13, Mīr. S. 16. 6. 34.

२१. त्रिः समन्तं परियन्त शालामपरेण । KŚ. 13. 3. 15,

२२. --- हुन्दुमीन्वादयन्ति । KŚ. 13. 3. 19, Mān. S. 7. 2. 7, 9.

२३. उप गायन्ति । KŚ. 13. 3. 22;

२४. उद्गुम्भाद्विरः सु कृत्वा माजलीयं दास्यः परियन्ति । KŚ. 13. 3. 24,  
KŚ. 21. 18. 7, Mān. S. 7. 2. 7. 10.

२५. निविच्य माजलीये पूणानि निदधाति । KŚ. 13. 4. 1, Mān. S. 7. 2. 7. 10,

२६. --- हैम हा ---। गावी हारे --- पर्यन्ति । KŚ. 13. 3. 25-26,

२७. तिश्चाऽनुवन्ध्या भैत्रावरुणी वैश्वदेवी वाहस्पत्य ---। KŚ. 13. 4. 4.

२८. अनुवन्ध्यावपादोमान्ते दक्षिणास्यां वैदिक्षोणी सर्वकेशरमङ्गुलौप वपनम् ।  
पत्न्यश्च । KŚ. 13. 4. 5-6.

२९. क्रियातव्युक्तसानीया सर्वेषां । <sup>KŚ.</sup> 13. 4. 7.

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### ४. VĀJĀHEYA

१. अन्तं वै नाजः । TBr. I. 3. 6. 2; --- अन्तपेयं ह वै नामतेऽनापेयं ।  
SBr. 5. 2. 1. 16; पानं वै पैयाः । अन्तं वाजः । Sām. S. 15. 1. 4.

२. स्नायुमसा वित्काह नामग्रहं त्रिरूच्यः । KŚ. 14. 5. 27, Varāha S. III. 1. 2. <sup>47.</sup>

३. रोगात् श्रीमाणात् समितिं दक्षिणातः सीरेन परितूतः द्वयां फेलात् ।  
लङ्घव्याणां का । KŚ. 14. 1. 14-15,

४. दक्षिणैन प्रवैश्व दक्षिणान्नी पारष्टापरेऽन्ते नेष्टा गुरा॑ करोति । KŚ. 14. 1.  
17, Gurā is described as the best food of men. TBr. 1. 3. 3. 2-3.

५. लरं कृत्वा नाराशंसाने परम् । KŚ. 14. 1. 18, KŚ. 18. 1. 11, Vkh. S. 17. 7,

६. दक्षिणातः नन्त्यं करोति । KŚ. 14. 1. 19;

७. स्त्रावाही वर्त्तमिवसीभियैम् लेष्टयति । KŚ. 18. 1. 12, Varāha S. III. 1. <sup>1. 9.</sup>

८. सन्तिष्ठा पात्राण्याहृत्य पात्रे वालेन पुनाति । KŚ. 14. 1. 27 । प्रणिपृस्थाता  
सत उदीची नदेन वालेन गुरा॑ पुनाति । Bāndh. S. 11. 3.

८. सप्तकर्षापरान् । नैष्टा च तावतः सौरान् । KSS. 14. 2. 3-4 अपरस्मिन्वरे  
प्रतिप्रस्थाता सप्तकर्षाभिरप्यामैः सुराग्रहान्युहणाति । KSS. 18. 2. 5.

१०. ब्राह्मेयेन्द्रान्नेन्द्रारस्वता अतिरात्रपश्वः --- । VI. १५८ on KSS. 14. 2. 11,

११. अतिरात्रपश्वानुपाकृत्य वशां पूर्णिं मरुदृम्य उज्जेवम्यः । KSS. 14. 2. 11.

१२. मार्णेन्द्रान्ते वशावपापुचरणम् । KSS. 14. 2. 16.

१३. वामदेव्यग्रहान्ते प्राजापत्यानाम् । KSS. 14. 2. 20.

१४. माध्यन्दिनीयः सह नैवारचरुवाहिस्पत्यः सप्तकर्षशरावः । KSS. 14. 2. 26,  
Mān. SS. 7. 1. 2. 6, Vārāha SS. III. 1. 1. 22, Vkh. SS. 17. 12.

१५. मरुत्यतीयान्ते --- रथावहरणम् । दक्षिणेन चात्यात्मावतीयति ---धूर्णितम् ।  
KSS. 14. 3. 1-2, SBr. 5. 1. 4. 4., Mān. SS. 13. 1. 25, Vkh. SS. 17. 11.

१६. अश्वान्प्रौढा ति अपोऽवनीयमानास्त्वन्तान्वाऽगतान् --- । KSS. 14. 3. 3.,  
KSS. 18. 3. 1.

१७. वाहस्यत्यमेनानाधापयति --- । KSS. 14. 3. 10, KSS. 18. 4. 14.

१८२०. चतुर्युजो युवत्यपरात्मृष्णीं वहिवैदि वाढत्वा । KSS. 14. 3. 11, KSS. 18. 3. 3.

१८. त्रियः सप्तकर्षुप्रव्यावानस्यति तोषद्विदोचः । KSS. 14. 3. 16, KSS. 18. 3. 14.

२०. यत्र ज्यन्यं निपतति तत्रोद्दुम्यरां वास्त्रां लक्षणं भिन्नति । KSS. 18. 3. 15,

२१. --- यजुर्मूलमारोहति यजमानः । KSS. 14. 3. 18, KSS. 18. 4. 12.

२२. अध्वर्योश्च त्रृष्णीं ब्रह्मायेत्वारी वा वाचाय । KSS. 14. 3. 19 । Hir. SS. 13. 1. 50  
| --- यजुर्मूलं रथमध्वर्योराद्याश्वाजीत्यवाजनिमा दायावाऽसि सप्तरसीत्यश्वान् -  
समक्षिणीति । says that adhvaryu having recited the verse ascends  
the chariot, upon which is the yajamāna; Vkh. SS. 17. 13 says adhvaryu  
ascends.

२३. उतरेषामैलस्मृराज्यो वैश्यो वा राजेष्यो वा राजेष्यो रथाग्रहाय । KSS. 14. 3. 20,

२४. शाजिं शोप्तं यन्ति । KSS. 14. 3. 21.

Hillebrandt compares the chariot race to the olympic games.  
Vide Keith, the Veda of the Black Yajus School, Intro. p. cix.

२५. \* देवरथाएमीति ऋक्षा रथक्रृष्णारोहत्युत्करे नामिनावैस्थाणी स्थितम् । KSS. 14. 3. 12,  
SBr. 5. 1. 5. 2, 3, KSS. 18. 4. 8, Vkh. SS. IX. 9. 8, Vāt. SS. 4. 3(27). 9,  
Mān. SS. 7. 1. 2. 26, Baudh. SS. 11. 7, Hir. SS. 13. 1. 45, Vārāha III. 1.  
1. 36, Vkh. SS. 17. 13.

२६. शालां प्रददिणं दृत्वा यन्ति । KSS. 14.4.7.

२७. यजुर्युक्तानाधापयति वाज्ञि इति । KSS. 14.4.12, SBr. 5.1.5.27, ḪSS. 18.4.15

२८. चतुर्युक्त्याऽध्वर्यै ददाति । KSS. 14.4.13, MaṇSS. 7.1.2.18, Hir. SS. 13.1.33.

२९. ब्रह्मण मधुरुहं ददाति सपात्रम् । तं स योष्टं कुरुते । KSS. 14.4.17-18, TBr. I.3.3.7.

३०. नैष्टा पत्नीमानैष्ट् कौशं वारः परिधापयति चण्डात्रकं दहरं वा । अन्तर  
दी ज्ञितव्यनात् । KSS. 14.5.3-4, S. Br. 5.2.1.8.

३१. जाय रहीति यजमानः पत्नीमानैष्ट् अर्थो । रौहाव हीतीतरा प्रत्याह । ḪSS. 18.5.9-  
10, But at least only husband/ यजमानैष्ट् नृत्तः । --- निशेष्या  
यूथं यजमान आरौहति । ḪSS. 18.5.12-13, S. Br. 5.2.1.10-11.

३२. --- दिशो वीक्षते । KSS. 14.5.11, S. Br. 5.2.1.5, Vait. SS. 4.3(27).7

३३. सप्तदशाऽखत्यपत्रौपनद्वानूर्बुटानुदस्यत्यस्मै विशः । KSS. 14.5.12.  
MS. (T. 11.8) prescribes that the priests, instead of 'Viśāh',  
throw salt-bags towards him.

३४. सरुब्मै वस्त्रमीष्यतरौहति । KSS. 14.5.15; SBr. 5.2.1.20-22,

३५. सुन्चन्तपस्यामुपवेशयति --- KSS. 14.5.18, SBr. 5.2.1.25, ḪSS. 18.6.3.

३६. नैवारेण प्रचरति । KSS. 14.5.19, SBr. 5.2.2.1, ḪSS. 18.6.10.

३७. शौदुष्वरे पात्रेऽय आसिष्य पर्युच सप्तदशान्नान्यावपति । यावत्स्मृति वैकल्यम् ।  
KSS. 14.5.20-21, SBr. 5.2.2.3.

३८. उज्जितिभ्यो वीक्षे माहेन्द्रः । KSS. 14.5.31, SBr. 5.2.2.20.

३९. उदवसानी यान्ते युपवेष्टनान्यवर्यै ददाति । KSS. 14.5.35.

४०. योपयुक्तं हिरण्यकुमारः । KSS. 14.5.36.

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#### ४. राजाश्वया

१. राज्ञौ राजसूयौ निष्ठिनौ वाजपेयै । KSS. 5.1.1., --- अवरं वे राजसूय  
परं वाजपेयं । SBr. 5.1.1.12, --- राजा राजसूयोष्ट्वा भवति सप्ताद्वाजपेयै ।  
S. Br. 9.3.4.8.

२. पवित्रशतुर्दशिः सहस्रदक्षिणः । KSS. 15.1.3, Ḫv. SS. 9.3.2, Baudh. SS. 12.1  
Sāṁ. SS. 15.12.3.

३. श्वः प्रभृत्यन्वहं पचोन्नराणि । KSS. 15.1.6., ḪSS. 18.8.10.

४. चातुर्मास्यप्रयोगः फालगुन्याम् । KSS. 15.1.15,

The inclusion of Cāturmāsyas in Rājasīya can be understood as an effort to elevate the Cāturmāsyas & establish them firmly in the Vedic Srauta ritual of the classes: Thrite, Sacrifice in the Brahmana Texts, p. 72b.

५. KSS. 15.1.22-28, SBr. 5.2.4.11, 13, ḪSS. 18.9.6-8, MānSS. 9.1.1.21, HirSS. 13.3.29-30, Vānha SS. III.3.1.15.

६. KSS. 15.2.11-12, SBr. 5.2.5.2; 3, MānSS. 9.1.1.31, HirSS. 13.3.43.

७. कान्तापौष्टि, ऐन्द्रापौष्टि:, पौष्टि: श्यामो दक्षिणा । KSS. 15.2.14; MānSS differs when it prescribes eleven karāla purodāsa for Soma-Pūṣan in place of 'gni'-Pūṣan.

८. बादशाहीन्नराणि रत्नहृषी इति । KSS. 15.3.1, Baudh. SS. 12.5, But Varāha III.3.1.34) differs when it prescribes eleven offerings. Similarly Hir. SS. 13.4.1 also differs when it says thirteen offerings, TBr. I.7.3.1.

९. नभिष्ठं क्षीयदसेयाद्दक्षिणां तरं देवयज्ञैः । KSS. 15.3.33, Śān. SS. XV. 12.12.

१०. सौमं छील्या तैः पर्युह्येन्द्रं प्रसागारे निवधाति । KSS. 15.4.3, । अर्थं राज्ञः पुराणितस्य गुह्ये दशसेयार्थं निवधाति । ḪSS. 18.12.3, Śān. SS. XV. 12.1.

११. ब्रह्मेन्द्रं रत्नभ्य आवेदयेष वौ भरता राजेति --। सौमोऽस्माकं द्राशणानां राजेति द्रुता जपति । ḪSS. 18.12.7-8.

१२. उवधृयः श्वः । श्वां उल्लाणि दक्षिणा । KSS. 15.4.42-43, Śān. SS. 15.16.19.

१३. पापनिरामग्नये --- चाहुं जुहौति --। KSS. 15.5.3, ḪSS. 18.15.8, Baudh. SS. 12.10.

१४. लाप्यं परिषापयति । पाप्लवं च निवस्ते । अथीवासं प्रतिमुच्योऽणी चं संवेष्ट्य निवातेऽवगृहते ---। KSS. 15.5.7, 12-13, S. Br. 5.3.5.20-21, ḪSS. 18.13.1.

१५. घनुः प्रयच्छति --|--- तिष्ठ इष्वूः प्रयच्छति ---। व्याघ्रचमालिरौह्यति --। KSS. 15.5.19-20, 25.

१६. स्वममयः पदं कुरुते ---। शिरसि च नव ---। KSS. 15.5.26-27,

"...The sacrificer is surrounded by heaven and earth." - Heesterman, J.C., The Ancient Indian Royal Consecration, p. 113.

१७. पाधनाभिन्द्राय स्वारेति षड् बुहीति प्रतिमन्त्रम् । KSS. 15.5.34.

१८. शौनः शेषं च प्रेष्यति । होताऽध्वर्यु हिरण्यमयौः कशिषुनौरपविष्टौ । KSS. 15.6.1, 4; "Originally the Rājasūya must have been accompanied by a human sacrifice, a memory of which survives in the recitation of the Shaunahśāpa". - Louis Renou, Vedic India, p.96.

१९. विष्णोः द्वूमौऽसीति रथं कमानाऽन्येति । ApSS. 18.17.2, MānSS. 9.1.3.26

२०. अवरोहति द्वंः सुविष्ट दिति । KSS. 15.6.36, S.Br. 5.4.3.22

२१. सेषुकं घनुः प्रयच्छति । KSS. 15.6.34; --- पत्न्यै धत्वा नि प्रयच्छति । MānSS. 9.1.3.31, Hir. 18.15.6.5.

२२. ता दिरी नारान्दीं रज्जुनां व्याधुमस्तेषु निदपा ति स्थौनाऽसीति । सुन्वन्तमस्यामुपवेश्यति । KSS. 15.7.1., 3, ApSS. 18.18.1.6., MānSS. 9.1.4.9.

२३. अनूबन्ध्यावपा होमान्तेऽनुबन्ध्यात्त्वम्भ्यो द्वात् । KSS. 15.7.27, Baudh. SS. 12.16.

२४. दशोत्तराणि संस्पाद्योऽष्टि निर्वपति । हिरण्यमयानि वा । ApSS. 18.20.7, Sān. SS. 15.14.2, Vai. SS. 7.1.(36).3, Baudh. SS. 12.17.

२५. संपुष्टिभिरचरित्वा दशपैयै यजेत । TSS. 9.3.17, Sān. SS. 15.14.4, ApSS. 18.20.11, Vai. SS. 7.1(36).8, Mān. SS. 9.1.5.15.22.

२६. उत्तरे शुक्ले पंचविलः । KSS. 15.9.1., Sān. SS. 15.14.12, Baudh. 12.19.

२७. अस्टापदीवत्पशुबन्धो गर्भिणिम्यां स्वगुणदक्षिणां । KSS. 15.9.12, Baudh. 12.19.

२८. इमैन्या दित्येभ्यौऽदित्ये वा । वैश्वदेवो पूषतो मास्तो वा । KSS. 15.9.13-14, Sān. SS. 15.14.13 describes the first one to aditi or all-gods and the second to the Maruts. Whereas KSS describes the second one for Maruts or all-gods. (SBr. 5.5.2.10).

२९. तदन्ते देश्वपनीयोऽतिरात्रः --- । व्युष्टिरात्रः । नृक्षुतिः KSS. 15.9.15, 17, 19, ApSS. 18.22.9, TSS. 9.3.24-25, 27, TBr. 1.8.10.1.

३०. उत्तरे शुक्ले सौत्रामणी । KSS. 15.9.22, Sān. SS. 15.15, ApSS. 18.22.21,

३१. त्रेवात्प्यानुपूर्व्योगात् । KSS. 15.10.24, Baudh. SS. 12.20.

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१. दोऽग्नां पावास्यावामावास्येष्ट्वा । Kś. 16.4.27, Ḫś. 16.8.11,  
Vait. 5.1(28).14 (क)
२. चिकी विभाण उत्तरस्यां फालगुन्यां पौर्णेषासेष्ट्वा पञ्च पश्चात्तप्ते दक्षिणान्  
Kś. 16.1.5, Śān. 5.9.23.4.
३. अन्यानि वा, द्विष्ट्यानि वा, मृत्यानि वा ५५ नालम्भेत्वात् । Kś. 16.1.32.  
संग्रामे छतयोरुखत्य च वैश्यक्त्य च शिरसी । दीवर्यन्त श्वर्वभं पचन्ते । वृष्णिं च  
वर्तं वाहरन्ति एतत्पर्वतिरः । "Beauh. 5.10.9, which means that the  
man was not actually killed but was freed" Man. 5.6.1.2.23.
४. रवामपूर्वो वा प्राजापत्यः । Kś. 16.1.33, Śān. 5.9.23.1.4-5,
५. वायवे वा नियुत्वते श्वैतत्पसुदी, दे दध्यात् । Kś. 16.1.38, Śān. 5.9.23.2,4.
६. चतुण्ठमिष्टु कायप्रासनम् । Kś. 16.1.19, Man. 5.6.1.3.11.
७. आह्वनीयं दक्षिणान् क्रित्युमुक्तपंचांगी बद्धास्तिष्ठन्ति प्राचोऽश्व गर्दभाजाः पूर्वो-  
परा रात्रिः प्रथ्यै श्वपूर्वाः । Kś. 16.2.4; (यदिकामयेत  
पापवस्थां स्थादिति गर्वेष्टमा गच्छेतुः । Ḫś. 16.2.4., Beauh. 5.10.2.
८. आयत्यावल्यं पशुनजः पुरस्ताद्वासमां नव्ये । Kś. 16.3.11.
९. अजापयसा इव सिंचति --- । Kś. 16.4.33, Ḫś. 16.6.1, TS. 4.1.6.3.
१०. अराढां करोति महिर्वी, प्रथम संविता तदात्या । यजमानपादमात्री ।  
Kś. 16.3.20-21, Ḫś. 16.3.4, Ṛg. 5.11.1.69, Vāt. II.1.1.40.
११. दण्डी च्छ्यणान्तं वृत्त्वा अव्युक्तमानयोरन्कार उत्तमाह्वनीयैऽधियति पुंजकुलाया-  
वस्तीणांक्तरे शणा --- । Kś. 16.4.31.
१२. अग्नाक्षर्द्देत्र्यीकरास्यां प्रादेशमात्रीः समिध आदधाति । Ḫś. 16.10.1,  
TS. 4.1.10.1., Vait. 5.6.1(28).14(व).
१३. विष्णुप्रसान् श्रमते । Kś. 16.5.11 । --- विष्णोऽन्मौऽसीति प्रमृतिमिः  
प्रात्तक्तुः प्रक्रानति । Man. 5.6.1.4.19.
१४. वात्सप्रेण च । Kś. 16.5.21, Man. 5.6.1.4.18;
१५. अनद्वाही युवत्वा --- प्राद्यात्वा यथाधीम् । आराहत्याश्वतो वा गच्छत् ।  
Kś. 16.6.18-19.

१६. वनोवालमेतदीक्षा सु येच्छेत् । KSS. 16.6.22.

१७. दीक्षा णामुल्लेहनि वेणिनमानम् । KSS. 16.7.28, Baudh. SS. 10.19,  
Vait. SS. 5.1(28).23.

१८. प्लाशशाखया गाहित्यं व्युहति --- । KSS. 17.1.3,  
The bricks and the process of piling them up in fact intended  
to symbolise Prajapati's cosmic creation. - Belvalkar & Ranade  
History of Indian Philosophy, p.50.

१९. मध्येऽष्टवृहतो श्चतुर्षी --- । पश्चात्सहिते पादमात्र्यौ तिरश्च्यौ, पुरस्तात् ।  
युक्तिषु पादमात्रौः । पूर्वदक्षिणस्यामद्विपदे । शेषेऽष्टौ बह्वाः । KSS. 17.1.8,  
10, 14-16.

२०. वही Ibid

२१. वही Ibid

२२. वही Ibid

२३. Some of the acāryas are of the opinion that there should be/ <sup>three layers</sup>  
(त्रिचित्तमेके । KSS. 17.1.22) each consisting of twenty one bricks  
But S. Br. 7.1.2.15 says न तथा कुर्यात् ।

२४. रितां नावेता तीलाम् । KSS. 17.1.20; Man. SS. 6.1.5.12.

२५. शिवय रूपमात्राश्चित्तासन्दीः --- । KSS. 17.2.3, KSS. 16.15.8, Vait. SS.  
5.1(28).27.

२६. पशुवदुत्सूज्य दक्षिणाकालेऽव्यक्ते ददाति । KSS. 17.3.8), KSS. 16.9.8.

२७. आतिथ्यार्थादौपरदः कृत्वा रौहिते चर्मण्यानहुेऽन्तः पात्रस्य पुरस्तादिष्टकाः  
करीति प्रथमचिरोः । उत्तरासां च स्वयमातृष्णात् । KSS. 17.3.17-18.

२८. ब्राज्येऽक्षय दूशाग्राणि त्रूष्णीं प्रीत्ति श्वेतैऽश्वे पुरस्ता चिष्ठति, श्वेतामावे  
ऽश्वेतैऽश्वामावेऽनहुहि । KSS. 17.3.20, KSS. 16.21.3,5, Hir. SS. 11.7.4.

२९. पुष्करपर्णमुप ददाति स्तवे पूर्ववत् । तत्स्मिन् रूपमध्यः पिष्ठं --- । उत्तानं प्राचं  
हिरण्य पुरुषं तस्मिन् । KSS. 17.4.1-3, Man. SS. 6.1.7.1-3.

३०. स्वयमातृष्णात् --- । KSS. 17.4.15 , यद्ग्रालणस्त्वम् प्रस्तानिष्टकां यमुष्मृतां  
प्रयच्छत् तां द्रालणश्चापदध्याताम् --- । SS. V. 2.8.2.

For details: "The Ignorant Brahmin of the Amicayana" by ABORI,  
Diamond Jubilee Vol, 1978, pp.337-348, Frits Staal.

३१. कर्मु दपिमवृष्टेन निति --- । अरत्तिमावेऽषाढां दक्षिणाक्षां दूपरिष्टाच्च

पुरुष मध्यम् । KŚ. 17.4.27-28, Ḫ. 16.25.1, TS. 4.2.9.3.

३२. उद्युक्तमुखे स्वयमातुष्टामुक्तैणारत्ममात्रे श्रीदुष्वरे प्रादेशमात्रे --- | KŚ. 17.5.3.  
KŚ. 16.26.1, 4, RV. 1.28.5, TS. 4.2.9.3., ŚBr. 7.5.1.38.

३३. उद्युक्त उत्तां कृत्योपशयां पिष्ट्वा न्युष्य पुरस्ताद् ---। प्रतिशिरः सप्त सप्त  
हिरण्यक्षक्षान् शुले करोति--। उत्तायां प्रत्याचि । बहिर्विषुद्ध तिष्ठन्तुपतिष्ठत  
उत्सर्गः ---। KŚ. 17.5.4, 7, 13, 19. Ś. Br. 11.7.6.3., Mān. 6.1.8.3.

३४. मध्ये पुरी इं निवपति पुर्ववत् । पूर्वमद्दानुकं इदयति । प्रदीप्तिणमात्मानम् ।  
पक्षा पुच्छानि च । KŚ. 17.6.8-12, Ḫ. 16.15.1, TS. 1.5.11.1.

३५. पुरुषाभिहोमद्विष्टन्नग्नं प्रीति हिरण्यक्षक्षस्त्वेण शते हे हे प्रक्षिरति --।  
KŚ. 17.12.26, Ḫ. 17.11.1, Kā. 3.6.2.4.1.

३६. शतरुद्रिय हौम उत्तरपक्षस्यापरस्थां स्रुत्यां ---। KŚ. 18.1.1., Varāha. II.  
2.3.3.

३७. चित्यं प्रति गच्छन्ति ---। KŚ. 18.3.19, 4 Vidyā Cōra.

३८. --- पक्षाभिजुहोति कृष्णाया ---। KŚ. 18.4.2, Ḫ. 17.19.12.

३९. वैरवानरमारुतान्निर्वपति यर्त्ताक्तम् । KŚ. 18.4.16, Ḫ. 17.16.4,

४०. वसौद्वारां जुहोति ---। KŚ. 18.5.1, Ś. Br. 9.3.2.2.

४१. वाजप्रसवो यानि वप्रावत्समृत्य चम्पवत्त्वेण ---। KŚ. 18.5.4, Ḫ. 17.19.1.

४२. तत्राभिर्वच्यते ब्रह्मचर्मकामभारत्यचारव्यौ ---। KŚ. 18.5.9, Ḫ. 18.19.  
8-10.

४३. वातर्होमान् जुहोति ---। KŚ. 18.6.1, Mān. 6.2.5.34, Varāha. SS. II. 2.4.20.

४४. --- धिष्ठ्यांश्चकात्यष्टकां लौकन्यूणाभिः | KŚ. 18.6.7, Ḫ. 17.21.2-3.

४५. --- पुरोहितस्त्विष्टकृतोऽभिर्वच्यते । KŚ. 18.6.14, Ḫ. 17.22.9.

४६. दत्तवत्समिष्टयजुर्त्व ---। KŚ. 18.6.18, Ḫ. 17.23.8.

४७. श्रुतुपतिराता - सिनीवाली - शुहूथरक्ती धात्री । ददरक्षपालः उर्ध्वूतः ।  
KŚ. 18.6.20, ŚBr. 9.5.1.34-39, Sāh. SS. 9.28.1-2.

४८. संवत्सरं वा ---। KŚ. 18.6.30, Ḫ. 16.8.9.

४९. यावज्जीवं व्रतान्यविशेषात् । KŚ. 18.6.29, Ḫ. 17.24.9.

७. ASVAMEDHA

१. येऽश्वस्य हुतस्य गन्धमा जिघृन्ति सर्वे ते पृण्यसौका भवन्तीति विज्ञायते । कृ॑SS. २०.२१.८. "Eggeling (Tr.) SBr. (SBE Vol. XLIV, Part V. Intr. p. 15) takes Asvamedha as a great state function in which the religious and sacrificial element is closely and deftly interwoven with a varied programme of secular ceremonies.
२. राजौऽश्वमेधः सर्वकामस्य । KSS. २०. १. १. Eggeling (SBE, Vol. XLIV, Intro. p. XXIX, note 2) regards Asvamedha as the fulfiller of the ambition for a son.
३. वाग्यस्तस्येतां राजिमग्निर्दौवं त्रुडीति । HirSS. १४. १. १०.
४. प्रातराहुत्यां हुतायां पृणाहुत्यन्ते वरदानं ब्रह्मणे । अध्वर्यै च प्रतिमुक्तं निष्क्रम् । पुरोहिताशौऽनये पञ्चिकृते । KSS. २०. १. १९-२१, Vait. SS. ७. १(३६). १६,
५. --- वस्त्रात्यरवम् । क्रिपं सर्वेषं वा । शीघ्रम् । दक्षिणाधुर्यमनम् । साहस्रम् । लतामम् । अशावरा त्रिपौ गत्वा --- प्रौढात्यरवं प्रतिमन्त्रम् । KSS. २०. १. २६-३१, ३६, SBr. १३. ४. २. १-२, ApSS. १०. २. ९-१०, Vait. SS. ७. १(३६). १८,
६. वेतन्मुक्तेनापोऽर्थं प्लावयति --- । KSS. २०. २. २., कृ॑SS. २०. ३. १३, MānSS. ९. २. १. २५.
७. पृथ्यायेषु दक्षिणतो व्रताणां कमानस्य यज्ञानयुक्ता स्वरूपूताहितसौ गाधा गायति --- । KSS. २०. २. ७, कृ॑SS. २०. ६. ५
८. ---परिप्लवं प्रेष्यति । KSS. २०. २. १२, कृ॑SS. २०. ६. ७, श्व. १०. ६. १०.
९. वोणागाथिन्यां पूर्यक् श्लो ददाति । KSS. २०. ३. ७, S. ३८. १३. १. ५. ६.
१०. अश्वपदी चथा चरुभिः सा विज्ञयन्ते । KSS. २०. ३. १२, अथर्वा Baudh. SS. १५. ८.
११. अप्तरप्ताकाणां यायास्वत्वा रिक्तोणि क्रीणि चाश्वमेधिकानि । KSS. २०. ४. ४.
१२. रकादरिन्द्री रथनीथाः पश्वो भवन्ति । मध्यमा आग्नेयो । KSS. २०. ४. २३-२४.
१३. विज्ञाप्याद्वौतुः प्राची दिग्, दक्षिणा व्रताणां चत्वारीः प्रतीच्युग्मातुरुदी ची तृतीयं तृतीयमन्त्येष्वं ददाति --- । KSS. २०. ४. २७, श्व. SS. १०. १०. १०,
१४. प्रातरक्षयः । महिमानो गृहणाति --- । KSS. २०. ५. १-२, कृ॑SS. २०. १३. २.
१५. श्रायाथ विमुक्तमश्वं महिषी-वावाता-परिवृक्ताः ॥ ज्येषाभ्यंजन्ति पूर्वकायमध्या- १६० परकायान्यथोदरां --- । KSS. २०. ५. १५, MānSS. ९. २. ३. २३, श्व. २३. ८
१६. ---पणीन्तरावणा निक्षतमेकशतं क्षेत्रपुण्यावयन्ति --- । KSS २०. ५. १६, कृ॑SS. २०. १५. १०-११, MānSS. ९. २. ३. २४, श्व. २३. ८, MS. ३. १२. १९, Baudh. SS. १५. २५.

१७. शनिष्ठेश्वत्रूपरग्नीमृगान्नियुक्ति । KSS. 20.6.2, ApSS. 20.13.11.

१८. पर्यायानश्वे । KSS. 20.6.4., VS. 24.2, Mān. SS. 9.2.4.2, TS. 5.6.11.

१९. कपिंजलादीनुत्तुजन्ति पर्यग्निकृतान् । KSS. 20.6.9, ApSS. 20.17.5,

२०. शर्वं त्रिस्त्रः परियन्ति --- । KSS. 20.6.13, ApSS. 20.17.13-14,

२१. --- परिष्वरवमुप संविशति --- । श्वीवासेन प्रच्छादयति --- । KSS. 20.6.14-15.  
 Observes that the unlucky chief queen is compelled to lie besides the slaughtered horse, in order to secure, we may assume, the certainty of obtaining a son for the monarch...  
 Keith. The Sanskrit Drama, p. 26.

२२. अश्वशिष्टमुपस्थि कुरुते --- । KSS. 20.6.16, Bauch. SS. 15.29, VS. 23.21.  
 S. A. Dange, "The Concept of "Field" And the Divine Fructification", p. 48) proves that the ritual union of the horse and the queen is far more ancient than the institution of the horse sacrifice recorded in the vedic texts.

२३. तिष्ठः पत्न्योऽसिपथान्करपयत्यश्वस्य सुचीभिर्हिराजतसौवर्णी --- । KSS. 20.7.1.  
 ApSS. 20.18.2, MS. 3.12.21, Mān. SS. 9.2.4.17, Bauch. SS. 16.30,  
 TS. 5.9.11, VS. 23.33.

२४. सर्वहृते महिषा चरति -- जुहोति । KSS. 20.7.16, ApSS. 20.19.2.

२५. वपाभिरचरति । KSS. 20.7.18, VS. 10.9.6, Bauch. SS. 15.31.

२६. तीर्तिराजत्वति --- । KSS. 20.8.18; ApSS. 20.21.15  
 VS. 10.9.6; Mān. SS. 9.2.4.22-23.

२७. महिषीं श्रृण्ण ददाति । वावातां हीते । परिवृत्तीमुद्गात्रे । पाताकली-  
 मन्त्र्यम् इति विजायौ । ApSS. 20.10.2.

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#### C. प्रातिसमेतः

१. ब्राह्मणराजन्याः । KSS. 21.1.2., Ap. 20.24.2, Hir. SS. 14.6.1.

२. युपैकादित्तिं पदति । KSS. 21.1.4., Sāh. SS. XVI.12.1 tells twenty five yūpas of the same number of animals.

३. तावन्तीऽन्तीष्ठीष्ठीयाः । KSS. 21.1.5, S. Br. 13.6.1.4, Ap. SS. 20.24.4.

४. कपिंजलादिवहुत्तुजन्ति ब्राह्मणादीन् । KSS. 21.1.12, Hir. SS. 14.6.9.

५. रिष्यस्त्वृष्टिसप्त्यन्तिरे पुरुषं दैवताभ्यो जुहोति । KSS. 21.1.13, S. Br. 13.6.2.10.

६. प्रतिकैकां तिष्ठतिष्ठोऽनुवन्ध्याः पंचान्नानायाम् । KSS. 21.2.16, 13.6.2.16.

७. सपुरुषं परदमेवदक्षिणा । सर्वेष्वं व्रातणस्य । Kś. 21. 2. 14-15,  
S. Br. 13. 6. 2. 18-19, Ḫś. १०. २४. १२.

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#### ८. SARVAMEDA

१. सर्वमेयः सर्वेषामस्य । Kś. 21. 2. 1, S. Br. 13. 7. 1. 1., Ḫś. २०. २५. ४.  
२. दशरात्रः । Kś. 21. 2. 2, S. Br. 13. 7. 1. 2., Ḫś. २०. २५. ३, Ḫś. १४. ६. १५  
३. -- व्रतं, वाजपेयो --- । Kś. 21. 2. 4, <sup>7-8</sup> S. Br. 13. 7. १/ <sup>सव्यस</sup> आश्वमेधिकं  
मध्यमं पंचमं ---। पौरुषं मैथिकं मध्यमष्टममहर्मवति ।  
४. अवपाकानां त्वचो जुहोति । Kś. 21. 2. 5.  
५. अन्नमन्नं जुहोति क्षपान्ते । Kś. 21. 2. 7, Ḫś. २०. १८. १५.  
६. पुरुषं मैथवदक्षिणा समूपि । Ḫś. 21. 2. 13, S. Br. 13. 7. 1. 13.  
Ḫś. २०. २५. २१.

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#### ९०. PIPKALIA

१. पितृमैयः लंत्सरास्मृतौ । अयुम्पेषु वा । Kś. २१. ३. १-२, S. Br. 13. 8. 1. २-३.  
२. एह नह त्रै । अनाकास्यायाम् । विदाष-शर्त्माधेषु । Kś. 21. 3. ३-५,  
S. Br. 13. 8. 1. ३-४.  
३. It appears that the custom of 'Asthi-Pravāha', like these  
days, was not in the society.  
४. शराराणि ग्रामस्मि पमाहृत्य दुष्मेन त्वपे कृत्वा <sup>स्त</sup>हतपक्षेण परितत्यायसेषु ---  
परिष्ठामनि ---। स्त्रियौ वा । Kś. 21. 3. ७-८.  
५. ऊषर उद्वपुवेण समै वा । Kś. 21. 3. १६.  
६. अदर्शनाद् ग्रामात् । बारात्पथः । Kś. 21. 3. १८-१९.  
७. अनहुहो विमुच्य --- सर्वेषां वपति । Kś. 21. 4. ४. The oxen are  
unyoked to the South. Generally (e.g. in agricagena) they  
are unyoked to the north. Thus differentiates between deva-  
karma and ritrkarma (S. Br. 13. 8. 2. २).  
८. --- यथाग्नं कर्त्तव्येष्टकां निदधाति मध्ये तुष्णिम् । Kś. 21. 4. ८.

६. प्रतिदिशमन्तेष्ठु --- लिङ्गोऽलक्षणाः । KSS. 21.4.9, S. Br. 13.8.3.8-9.

१०. ऊर्ध्वपूर्णाणमास्यं ब्राह्मणस्य । उरुः ज्ञात्रियोर्ध्वं वा । उरु वैश्यस्य ।  
उपस्थिः स्त्रियाः, जानु शुद्धस्य । सर्वेषां वा पौजानु । KSS. 21.4.12-16,  
S. Br. 13.8.3.11-12.

११. ब्राह्मन्दी सौपधाना दक्षिणा नद्वा-काश्च सर्वं पुराणम् । KSS. 21.4.20.

१२. भूयसो श्वेच्छून् । KSS. 21.4.30.

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११. EXPLAN.

१. सर्वेषां प्रकृतिरग्निष्टोमः । क०८९.२२.१.२, Hir. SS. 17.1.1. । अग्निष्टोम  
स्फाहनां प्रकृतिः । क०.yajñaparibhāṣā Sūtra, 141.

२. साम्नयः सर्वे न्यत्पौडिश्चित्रसुच्चातुर्मात्र्येष्यो येषां क्वाग्निवयो दीक्षा उपसदः ।  
Mān. SS. 9.3.1.2.

३. अत्र यजमान एव एव । श्रुत्विषः चौदश । KSS. Bhūmikā, p.68.

४. रात्र्युपस्ति ऐन यज्ञमाण इच्छा च त्रिवातव्यया यजेत । Mān. SS. 9.3.1.7.

५. अवक्षेपग्निष्टोमः । KSS. २२.१.२.

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१२. ANV.

१. 'श्वनः तः कृतौ' Vārtika on Pān. VI. 4. 145: "Kha" added to  
'shvan' in the sense of "Tasya samūhah", when referring to a  
sacrifice.

श्वनां समूहः इति श्वहीनः । उपरिष्टादतिरात्रा यहपूर्वतयोऽहोना एत-  
दशारूपयन्ता । Mān. SS. 9.4.1.1.

२. एतदशोपसत्का श्वहीना मासापवर्गाः । KSS. 23.1.1., क०८९.२२.१४.१,  
क०८९.१६.२०.८, श्व. SS. 10.1.12.

३. पौरीमासीदीक्षा । Mān. SS. 9.4.1.2.

४. दीक्षा सुत्योपसर्वशेषण । KSS. 23.1.2 & comm., Mān. SS. 16.20.9.

५. सहस्रकिंण्ठः । KśS. 23. 1. 6, ḤSV. 55. 10. 1. 14, ḪpS. 22. 15. 6.

६. ब्रौदशातिरात्रः । KśS. 23. 1. 12, 14-21.

७. द्वयहासत्रयः । आगिरस-चैत्ररथ-कापिकनः । KśS. 23. 2. 1; 3... Cf. MaṇS.

८. द्वयहा॒ः पच्च॑ गग्न॑-वद्द॑-च्छ॑दोमान्तर्वसु॑-पराका॑ः । KśS. 23. 2. 8, ḪpS. 22. 15. 1,  
18. 4. 9-10, ḤSV. 55. 10. 2. 6, 10. 12, MaṇS. 16. 22. 2, 6, 7-11,

९. चतुरहास्त्रहुरोऽत्रिचतुर्वीर-जामदग्न-वसिष्ठरासपं॑ विश्वामित्राः । KśS. 23. 2. 11,  
᳚pS. 22. 20. 1-2, ḪMaṇ. 55. 16. 23. 7.

१०. पंचाहासत्रयः । देवानां प्रथमः । चितीयः पंचशारदीयः । ब्रतवानुच्चमः ।  
KśS. 23. 4. 1-3. 27, ḤSV. 55. 10. 2. 27, Maṇ. 55. 9. 4. 2. 17.

११. षष्ठाहासत्रयः । शृङ्गां प्रथमः । चितीये---कृष्णाकलम्बास्यः । तृतीये---।  
KśS. 23. 5. 1-4, ḤSV. 55. 10. 3. 1, 3, But ḪpS. 22. 22. 1  
(चत्वारः षष्ठाः) tells four.

१२. सप्तत्सत्ताहाः । KśS. 23. 5. 5.

१३. अष्टाहै षष्ठान्भावत्रम् । KśS. 23. 5. 15

१४. नवरात्रे क्रिकूकाः । KśS. 23. 5. 16.

१५. दशरात्राश्चत्वारः । प्रथमस्त्रक्षम्बूप् । कौशुरुविन्दः । पूर्वरात्रौ॑ भित्त्यमाणस्य ।  
हृष्टोऽस्त्राहः पशुहामस्य । KśS. 23. 5. 18-19, 22, 27, 31, ḪpS. 22. 18. 8;  
22, 11, ḤSV. 55. 10. 3. 23, ḪMaṇ. 55. 16. 12. 14, 22. 13-14.

१६. पौष्ठरीकः सर्वजिकामस्य । KśS. 23. 5. 32, ḪpS. 22. 24. 8, ḤSV. 10. 4. 1.

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### १३. SATTRE

१. एकदशा हृष्टूती नि सत्राण्युपकृतोऽतिरात्राण्हरम्युच्यते चत्वारिंशाद्रात्रत् ।  
Maṇ. 55. 0. 8. 1. 2.

२. एषा प्रकृतिः सत्राणां । त्रि॑ ḤSV. 55. XI. 1. 7.

३. प्रकृतिविहितेषु॑ प्रहव्रतं दशरात्रादुत्तरमेकाहार्थं । पुरस्तादन्यक् । षष्ठार्थ॑॑ भिप्लवः ।  
KśS. 24. 1. 6-7, Ḫp. 55. XI. 1. 8-14.

४. Jaṭamīni 6. 2. 1-2.

५. Jaṭamīni 6. 3. 22

६. काम्यं रत्नम् । KSS. 12.6.21.  
 ७. सहस्रांवत्सरं विश्वसुजाप् । KSS. 24.5.24.

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88. PRAVARGYA

१४. श्वापया॑वस्थ्य शान्ते गौः पर्यौ॑वनयतीन्द्राश्विनेति । kṣs. 26.5.16,  
kṣs. 15.10.1,3, Maṇ. 5s. 4.3.15-16.

१५. शनिहौत्रावृता हृत्या वाजिवदृभृत्यन्ते॑ पथु हृतभिति॑ (vs.38.16) kṣs.  
दधिष्ठै॑ भद्रायन्ते॑ पूर्वुवः सुविरिति (T3.1.6.2.2.) शनुवाक्ये॑ । kṣs. 15.18.17,

१६. रीढिणं शुहौति॑ । kṣs. 26.6.17, kṣs. 15.11.5, Maṇ. 5s. 4.3.27,  
Vkh. 5s. 13.13.

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